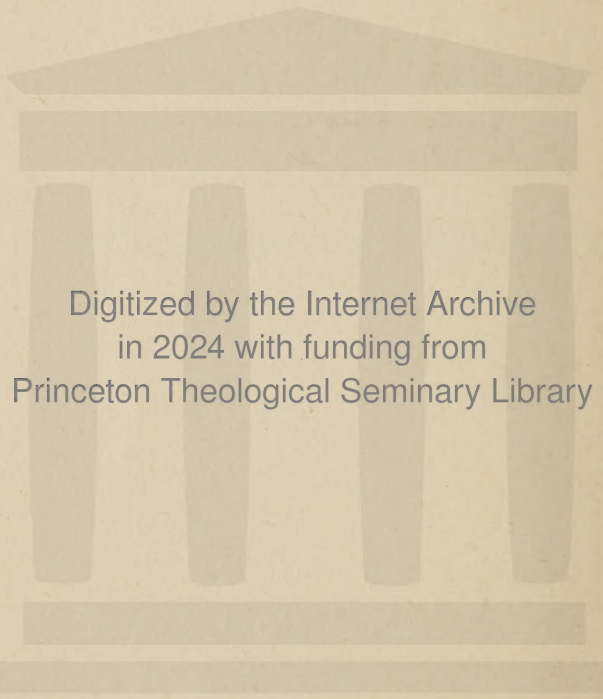


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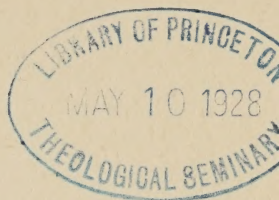
THE GREAT REALITY



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THE GREAT REALITY



BY THE RT. REV.

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To
Charles Cospatrick Archibald
EARL OF HOME
*in appreciation of his
outspoken advocacy of the
cause of Faith and Peace.*

P R E F A C E

THIS is a plain book written for plain people.

It is intended to be as clear and simple as the author can make it, and so necessarily suffers from all the disadvantages that attend clearness and simplicity. Bishop Westcott was afraid of clearness, as it seemed to necessitate limitation of truth, as others have feared simplicity as though it must mean want of thought. But this risk it seemed well to take when the truth presented seems to have been forgotten and yet at the same time so essential to the Christian religion that it is a reproach to the Church that it should be ignored. It is certain that from many quarters it will be urged that it has not been forgotten and that if the author's meaning had been more clear to himself, he would himself have seen that it was not so. It is therefore set out with what some will think unnecessary plainness and repetition, especially considering the mystery that enwraps the subject.

It is the same issue that the book "Army and Religion" raised some eight years ago. That Report was called "An Enquiry and its bearing

upon the religious life of the nation." *Nation*, not merely the Army. It was prepared by an influential Committee, consisting of Bishops, Professors, Head Masters and representatives of great organisations such as the Student Christian Movement and the Y.M.C.A. It is possible that it is now forgotten, though, as giving some estimate as to what men were thinking about religion, it was, I felt and still feel, of high importance. Great pains were taken to make it accurate. Questions were sent to a large number of chaplains, and on their evidence the book was founded. We had then a picture not only of what the army was thinking, but of what the nation was thinking, for the whole nation was at the front, no single class being unrepresented. Doctors, lawyers, business men, merchants, traders, shopkeepers, clerks, artisans and labourers, all were there. Of course, the opinion thus gained was very general, but that does not diminish its force. If a great truth has been only generally ignored, it is time that we should see to its restoration.

Now one of the most important questions asked was: "What was the mind of the average man about Jesus Christ?" There was plenty of evidence, we were told, on this, and it showed, according to the Report, that "Universal respect was felt for Him, though the heroic side of His character seems largely unknown. There is little knowledge of Him

as the Son of God, the Atoning Sacrifice, or as the source of living power. The Living Christ working through the Holy Spirit is practically unknown." This verdict is nearly unanimous. A more damaging confession could hardly be made. We need not ask "Was it true then?" The question is "Is it true now?" That is the question this book raises. Would that verdict be true of the average worshipper in our Churches and Chapels to-day? There would certainly be exceptions, but, from what I learn through experienced priests in Scotland and elsewhere, there is still widespread ignorance of the Living Christ, and His present work in the world through the Spirit is practically unknown. If that be the case it is not difficult to understand why the Church, with all its efficiency of organization, is so powerless in moulding the life of the nation, and in recovering the lapsed masses to her fold. For Christ's work in and with us to-day is of paramount importance. The Incarnation, Atonement and Resurrection, if only looked on as past events, happening once for all, but containing no permanent, vital power, lose more than half their significance. The suggestion that the working of the Holy Spirit is unknown means that the resources of spiritual power are dammed up. With so much life and work in the Church going forward it would seem impossible to accept such a verdict. And yet those who come

home from overseas missions do plainly declare that they miss something vital, which in their native churches they are accustomed to. There are few passages more pathetic in the recent *Life of the Bishop of Zanzibar* than those which record the great disappointment he felt with the religious life of England on his return from Africa for a visit. London was more pagan than Zanzibar.

"I will not hide from you," he writes to a friend, "that I sometimes suffer from a kind of institution-sickness—Rome and Church of England both seem so disloyal to the Master in respect to the real things of life. I feel sometimes that to breathe Christ-air I must drop out of institutions and live the simple life in simple Africa, just taking Communion where I may find an altar, at which I am accepted. . . . You know the Church of England and the Church of Rome do not represent the Christ truly. They are not revelations of His broken heart."

When all allowance is made for the depth of depression out of which this was written, his biographer admits that it represents an impulse which the Bishop felt all his life. English Christianity seemed a poor thing after what he had seen in Africa, where the great truths were believed, felt and acted upon. In any case, Christ was recognized, known and trusted. We do not like these criticisms and are inclined naturally to

dissipate them with our excuses. But it is well for us to see ourselves as others who come from the mission field see us, and look carefully into our Church life to find out what it is that occasions their disappointment. This book is an attempt at such self-revelation. If it seems as though the author were levelling a reproach at the Church he loves for ignoring a great truth, he hopes it will be borne in mind that no one is more sensitive to such a criticism than he, and no one more ready to acknowledge that he is just as guilty as any others in failing to impress those amongst whom he has laboured with the immense and vital importance of the truth he here presents.

His thanks are due to the Rev. Canon Poole, the Vicar of Christ Church, Hartlepool, for reading the MSS., and making many valuable suggestions, and to Miss Marjory Gordon, for kindly looking over the proof sheets. He also desires to thank Professor Moffatt and his publishers Messrs. Hodder and Stoughton for allowing him to use his translation of the New Testament so freely.

Edinburgh.

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INTRODUCTION

INTRODUCTION

HENRY JAMES, in recording the impression that a view of Washington from a neighbouring hill gave him, pays natural tribute to the beauty and splendour of its national buildings in their wonderfully picturesque surroundings. But there was something wanting, he says. It seemed to him as though it were a portrait in which the greatest possible pains had been taken with the arms and the legs, and the other details of the figure, but the strange thing was the face was absent, and he could not help wondering how the portrait would have looked had the face been there. What he missed was the outward expression of faith; there were no spires, no towers or domes, nothing to suggest the religious feeling of the place.

It will seem strange to take this as a parable of our modern Christianity—and yet, whilst admiring the beauty and moral splendour that the increased knowledge of God has brought to our civilization, are we not obliged to confess that something is wanting. True, the Body of Christ is there—Cathedrals, Churches, Hospitals, Refuges, Homes for every human need, as never before in the history of the world, but though the greatest possible pains have been taken with the arms, the

legs and other parts of the body, the strange thing is that the face is hidden. There is and who can be too thankful for it?—a purer and simpler knowledge of the glory of God—His beauty, mercy, justice and love, but how far will anyone dare to say in S. Paul's words, that this knowledge is "*in the face of Jesus Christ*," that is, that it brings firstly and chiefly before us the attractive personality of Christ. How much of all that we admire in the teaching about God reflects the glory of Christ? How much in our many and very varied Christian organizations reminds us of Christ? We have a Christianized Theism, i.e. a feeling about God as Christ taught Him, but not a theistic Christianity; i.e. a feeling about Christ as God revealed Him. In spite of all that has been written about Him, He remains hidden to vast numbers of Christians. He has not been "made to them wisdom, righteousness and sanctification"; they do not simply go to Him in their puzzles, their conflicts with self, and aspirations after goodness; so far as they go anywhere, they go to the Unknown God to whom they pray. There is more truth in the horrible title of that widely circulated book, "*The Man Nobody Knows*," than we like to admit. It is inconceivable that it could have found any place at all in the Church of the first three centuries; and yet to-day Christians are attracted by its very name to read it and see how Someone who is a stranger to them, whom they secretly desire to know, may be perhaps numbered amongst their friends.

Such thoughts occupied my mind when I was

temporarily laid aside by illness, and I considered whether the uplift for the Church which so many are looking for might not come from the rediscovery of the truth of the indwelling Christ, a truth once so intimate and vital that the New Testament expresses it again and again in the two words "in Christ," words, which if applied to any human being would imply something even closer than marriage. This thought has never, thank God, been absent from the Church, but, save in the first centuries, the Church as a whole has never been possessed by it. Though applied to all the Baptized, its meaning has been limited to the religious, rather than impressed on every human being as his high privilege. And yet he, too, would find a new courage and hope if he realized that he could be "filled out" by Christ. For he has a secret shame in his inadequacy for so many of his duties. So the Church has not only lost power, but attractiveness. The face of Christ has been hidden. Individually and corporately the activity of the Church has obscured the personality of her Head, and, strangely, seems hardly conscious of the loss. Organizations place the Body greatly in evidence, but the Head is veiled.

Whilst thinking this over, two messages came from an unexpected quarter—the world of fiction. This truth which, in the world of religion was considered the cult of the devout, here appears in the one case embodied in an ordinary man of the world, accessible to everyone and taking his part in the world's affairs like anyone else, though, of

course, unique and distinguished ; in the other as hidden away in every man.

Mr. Hichens, in his book, " The God Within Him," portrays a remarkable character devoted to Christ Whom he seeks to express by an impressive carving to which all who visit him are drawn. He lives to some extent apart from men and yet exercises a strong influence over the most worldly. And it is this indwelling which gives his personality a sort of magnetic power with all those with whom he comes into contact. Thus far the one in a book of considerable power. The other, Mr. A. S. M. Hutchinson, in the " One Increasing Purpose," a story that has been dramatized and filmed, takes the same thought, but treats it differently. The increasing purpose of God which the young officer whose life has been spared in the war seeks to know, is that " Christ is the common denominator, the common principle of every human being," that so far from His indwelling being singular, He is the One Who is common to us all. " Just as He was once on earth among men, so He ever since has been and is to-day resident among men, resident in every man—in you and me and all," so the hero is made to say. And again, " He once, when among men, was visible to them. He is as visible to-day. Every smile, every kind action, every kind thought, seen or felt in those about us, those with whom we live, those whom we only pass and see, is simply the Christ who is in them appearing in them."

Now what is noteworthy in the conceptions of these distinguished authors is not merely that they

differ so widely in treatment, but that they are alike so keenly interested in this subject. The ^rone evidently feels that if there were twenty God-possessed men, the whole face of a country would be changed ; the other believes that there are thousands, nay, millions, of Christ-possessed men, but that the power within them has never been discovered. It is not the time here to consider these views, they are only noticed as showing that the subject of Divine Indwelling is not so remote as some imagine. Authors are peculiarly sensitive to their public. That a subject usually considered exclusively theological should have been chosen as the main thought of two widely-read novels proves that it has human interest.

And this is confirmed by Browning's poem, "Death in the Desert," in the closing lines of which he affirms that this indwelling is the necessary consequence of Divine Love.

" If Christ, as thou affirmest, be of men
Mere man, the first and best but nothing more,—
Account Him, for reward of what He was,
Now and for ever, wretchedest of all.
For see ; Himself conceived of life as love,
Conceived of love as what must enter in,
Fill up, make one with His each soul He loved :
Thus much for man's joy, all men's joy for Him.
Well, He is gone, thou sayest, to fit reward.
But by this time are many souls set free,
And very many still retained alive :
Nay, should His coming be delayed awhile,
Say, ten years longer (twelve years, some compute)

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See if for every finger of thy hands,
There be not found, that day the world shall end,
Hundreds of souls, each holding by Christ's word
That He will grow incorporate with all,
With me as Pamphylax, with him as John,
Groom for each bride ! Can a mere man do this ?
Yet Christ saith, this He lived and died to do.
Call Christ, then, the illimitable God
Or lost."

That is how Browning puts the thought we have lost,

" Hundreds of souls each holding by Christ's word
That He will grow incorporate with all."

Are these words substantiated by experience to-day ? Do we even expect them to be ? That is the question raised by this book. It is not denied that there are a few in every city, we might say, every village, who hold by the promise, and experience by faith the joy they have found in knowing that they are not their own but another's, and yet in that very fact have discovered that because of it they are more their own. But these few are not enough to give Christianity the force it needs to overcome the world of to-day. Open heathenism it can and does conquer, as missionaries overseas are constantly testifying, but a civilized heathenism that has lost its intimate relationship with Him Who Himself gave it the order it has is far more difficult. And it is this problem that is the really serious one. For if " the indwelling Christ " has

gone, Christianity has gone—and some think that to a large extent it has.

A secular paper, and one that commands wide influence, "The Times," writes: "In the conflict between Christianity and Paganism, the latter, though worsted, has not accepted defeat, and not infrequently it has its revenge on the antagonist. To-day its power is obvious. What we might describe the standard of life in large sections of the community professing itself Christian is little more than pagan. In the report of a Japanese Commission constituted in 1919 on the religious conditions in the United States it was declared 'there is little evidence that the Christian religion is regarded as important by most people.'" These intelligent critics would probably say the same of England. "Not important" because not fully Christian. To change that opinion it is not sufficient that the words of Christ be read from the Lectern; they must be seen in action; it is not sufficient that they be written with pen and ink, but with "the spirit of the Living God; not in tables of stone, but in tables that are hearts of flesh." There is no doubt that our work overseas is greatly hindered by the fact that the books most easily read are the Christians who have gone out from the Mother Country. From the military and administrative point of view, our officers, commissioners and judges deserve all the commendations that have been made. The high opinion of British justice and honour that everywhere prevails in India and the British Dependencies has done much to secure the respect

and attachment of the peoples of other lands whom we govern. It is to be wished that the same could be said of the average expression of the Christian faith which they profess. Let us admit the difficulties are immense, but if their devotion to Christ was as apparent as their devotion to their country, it would only enhance their importance. For :

They are the only Book the careless world will read,
They are the sinner's Gospel, they are the Scoffers' creed,
They are the Lord's last message given in word and deed.

What if the type be crooked ?

What if the print be blurred ?

If a great change, then, is to take place, as we reasonably desire in our work abroad, we must change the character of our work at home. Many earnest people are praying and looking for a new outpouring of the Spirit. But in this expectation we must not forget it is the Spirit of Christ we seek, and that the Pentecostal blessing only fell on those with whom Christ was so familiar, so personally intimate, so all engrossing as to fill their whole horizon. So when the Spirit was given they at once associated the gift with Him. "He has poured out this which ye do see and hear." In some way Christ in His beauty, power and wisdom must be fully made known. To every man He must be presented in His living Personality as the one necessity of their lives, the only alternative to wreckage, and absolute loss ; the only safe Guide

of all their affairs and interests ; the only Healer of all their diseases, bodily or spiritual. The Gospels shew us how this was done in the first days and the Epistles record how effective the method was. This effected, we may look for a new power and influence that will move the masses of people outside our churches to-day. Men would say to us : " Sir, we would see Jesus." There are indications of the desire, but no certainty that it can be satisfied. This book is only a rehearsal of the need and of the remedy. If the diagnosis is wrong, if the spiritual condition of our people is not what is here represented, if all that is needed is a new Prayer Book, or larger means, or a fresh adaptation of our service to the wants of our time, or a more democratic control of the affairs of the Church, or a stronger and clearer assertion of Catholic principles, or unity amongst the various sections of the Church ; if any of these or all of them is the spring from which the living waters will flow, then this book must be set aside as one of many misguided attempts to focus attention where attention is unnecessary. Some may say : " We are all well aware that a life ' in Christ ' is necessary ; our increased attendance at the Holy Communion shews the importance we attach to it. We need no emphasis there. Rather would we lay stress on stirring up the Church's interest in the social conditions of the People. Let the People see that the Church is interested in better housing, temperance, child welfare, and then Christianity will mean something to them." That is a fair criticism of the pages that follow, and there is much

to be said for it. I have anticipated it here to show that it has not been ignored. If I am sceptical about its issue in the change we all desire, it is because history gives us no indication that changes have come in that way. The Second Commandment is *like* to the First, but it is not the First. Christ must be seen and loved before He can be used, and to-day this picture must be found in men and women. He must be "incorporate." This, I am confident, is the need of to-day. And I am glad to find that the wise Father Benson is in agreement with me. In one of his letters he writes, "It seems as if our forefathers had held to the fact of baptismal regeneration, and the later movement had dwelt upon the fact of the real presence ; and it seems as if it were for this age to rejoice in the power of the inner life of the Saviour wherein we are new born, without which the external fact of Christ's Presence in the Holy Eucharist and the dogmatic truth of our regeneration would be valueless."

PART I
THE GREAT REALITY

CHAPTER I

HOW IT WAS EXPRESSED

WE are so made that we take a special joy in what is real. The child who puts aside a toy with the disappointed feeling, "Oh, it isn't real, then," is only the father of the man who condemns some plan proposed to him or some gift that he desires to make his friend with the same reproach, "Oh, that is faked and I don't intend to have anything to do with it." We love reality, whether seen in a jewel, a poem or a picture. That's the real thing. Still more when we find it in human life. He's a real man, a real scholar, a real friend, we know where we are with him—we can trust him. But as life's experience shows us, our hope for reality receives many a rude blow. We are constantly deceived by illusions and deceitful appearances and sometimes wonder whether there is any man or fact that is really true. But these disappointments, depressing as they are, only lead to a greater appreciation of the truth when we do meet with it. We long for it increasingly. With S. Augustine we say, "They cried out Truth, Truth, but it was not in them. O Truth, Truth, how inwardly did my soul pant after thee, when they in many and huge books echoed of thee to me, though it were but an echo."

“ Many and huge books ” speaking of Reality, but no living portrait. Where then is the Great Reality for which the Church stands and which we seek ? Where is that which when we touch with mind or hand does not give way, that which amidst the changes and chances of fleeting generations stands like a rock above whirling waters unmoved and immovable, that on which time can make no mark, which knows neither age nor youth ? We Christians have no doubt as to where this unchangeable Fact is. Christ is the Great Reality, as He Himself declared, when He said, “ I am the Truth,” i.e. the real fact of life which is ever the same, “ the Alpha and Omega, the Beginning and Ending of days.”

And so He proved Himself to be as the records shew. Controversies and disputes never affected Him ; maledictions and scoffings left Him unmoved, and even that great unconquerable master of change, Death itself, was overcome by Him and left prostrate. This was the universal verdict. Men and women who came into contact with Him bore perpetual witness to it. “ We beheld His glory,” they would say, “ not only full of grace,” i.e. of beauty, “ but full of truth,” i.e. true in word, action and being.

It had always been so. S. Mary, who had lived with Him for thirty years and seen the greatest changes that man’s outward life knows pass over Him, would often assure S. John that He was always the Truth. As the Babe on her knee He had been as real as the grown-up man ; real within

His own limits, consistent in conduct, constant in affection—true in expression—not subject to violent emotion or outbursts of crying at opposition to His will, but gentle, sincere, a real infant, but always true to His ideal.

So too when a boy there was no sign of insincerity, such as a boy is subject to when for home is substituted companionship of others—no adaptation of His standards to those which prevail in the world. In play or work, always true—His word always reliable, His manner always consistent. So too again when the business of the world was taken in hand, He was ever the same—no difference in that respect between Him in His attitude to the Father and His attitude to Joseph. To both alike true. The work was always absolutely finished, the measurement always exact, the adaptability towards the end always perfect, and the prayers, worship, fellowship with the Father equally true. At any moment He could have said without fear of contradiction, "I am the Truth," for falsehood of any kind had never found any place. So too the family brought up with Him must have always said of Him, though they did not at first understand Him, that He was as no one else ever was—the Truth in everything and everywhere; and yet all round Him in the home as elsewhere there was, as now there is, conventionality, unreality and pretence. But He in a world of seeming was the Fact, always to be counted upon.

And it was not otherwise when He fulfilled His ministry. It was quickly noticed and remarked

that, unlike others, especially those leading in the path of Reform, He never took any undue interest in men's position or outward appearance. Those things that dazzle us, the beauty, birth and wit that are responsible for so many criticisms and misjudgments never unduly affected Him. Always interested but never overborne by it, He looked further to the character that lay within. He knew what was "in man" as well as what was without man, and the inner was always more interesting than the outer—"Thou carest not for the person of men," that was the verdict of enemies and friends.

To all men of sincere mind this was very attractive, and He knew it. "Everyone," He said, "that is of the truth heareth my voice." They were glad, as we are, to find in this world of change some one who never altered, who was always the same, always reliable. With others it roused dislike and hatred. Men felt uncomfortable in His presence, for they knew their hollowness was perceived. They felt He saw through them and had discovered their unreality and pretence. It was not pleasant for the rich, who had given largely, to hear that a poor widow, who had given but two mites, had given more than "they all." It was not comfortable for the Pharisees to hear that all their active philanthropy, the works they did to be seen of men, and their prayers likewise, were lying advertisements of their religion, false, though the world thought so much of them. The rich young man with his "Good Master" was at once pulled up with, "Why callest

thou me good ? ” and even Nicodemus felt a shock when his complimentary address was met by the sharp rejoinder that “ Except a man be born again he cannot enter the Kingdom of Heaven.” But being the Truth, it was necessarily His mission to bear witness to it. He could not do otherwise. In that consisted His sovereignty. “ Art thou a King ? ” said Pilate. “ Certainly, I am,” He said. “ I came into the world to be a King, but the mission of a King is not to lord it over others but to bear witness to the Truth. And for that end was I born and for that end I came into the world.” So, therefore, not only against the unreality of men but against all the unreal disorders of the world He bore testimony by deed and word that He was the Reality underlying all things. Sickness was never a real part of God’s Kingdom. Both pain and death had come in through sin. He shewed their untruth, their incompatibility with a Kingdom of perfect love by destroying them. He *rebuked* the fever of Peter’s mother-in-law as though it had been a personal enemy ; and when He gave straightness to a poor, crippled woman, who had been a sufferer for eighteen years, He spoke of it as “ loosing ” one whom Satan had bound. So, too, Death He groaned over as though it was a grave disorder that could not yet be completely dealt with, but He shewed the power of Truth over it, not only in three remarkable cases, but in His own Person by the Resurrection.

So, too, those serious and distressing disorders in Nature, when some terrible storm sweeps away houses or devours ships of the sea, did not belong

to the true order of the world, were not of the realities of His Father's Kingdom, but in their horrible expression of license and unregulated passion were imported, being the servants of the enemy of that realm whose characteristic is peace. He rebuked the wind—again note the language—and it became a great calm. He walked upon the rough waters. All this done naturally as occasion served, not with a view of bringing them at once to an end. Storms and earthquakes, sickness and death, poverty, famine and pain should continue, so He prophesied; but as the Truth that He expressed mastered men's minds, they would gradually be overcome. As men were made true by His truth, so all lies, and all the disorders that follow lies, should disappear.

So the Truth was manifested in every part of man's earthly kingdom.

II. *How the Reality made itself felt.* Now it is strange, very strange, that as the children of men are "light in the balance, even lighter than vanity itself," the Truth should have dwelt amongst them. For ourselves, so far as we are true, we hate falsehood and separate ourselves from it. Carlyle and Gordon were both alike in their hatred of shams, and both alike kept away from fashionable gatherings (where they were likely to be met with) and none could have wondered if, when Reality came to dwell amongst shows, He had remained in the wilderness like the Baptist, not for forty days but forty years, only now and again appearing in

the cities and making the Truth felt in word and in deed. But that was not His plan. He entered boldly into the midst of this false world, and lived in the closest proximity to men during the whole of His earthly life. It seems as though He would have us understand that the Truth is not what we so often imagine, an intellectual system to be got at through reasoning and thought and taken in by the mind, but a Life to be known, experienced and thought over. That is the way in which the truth came to S. John, as he tells us in his letter: "It is of the Logos of life (the Life has appeared, we saw it, we testify to it, we bring you word of that Eternal Life which existed with the Father and was disclosed to us)—it is of what we heard and saw that we bring you word." (Moffatt.) The "Logos of Life" is a Person, not a creed, or a theology—but a Person who sums up all that is true and life-giving.

So the Life grew up in a home, not a desert, and it was the home that largely determined its future. The Blessed Mary, who must have known the Truth as no woman before or since, learnt it through living with it. She had no library, for that she was content with what she heard read in the Synagogue, but the Truth was always present in her Son, expressed in a thousand actions, gestures and words, and over these she would brood and ponder. She would have found it difficult to understand our modern method of arriving at Truth by reading, without noting what actual experience of the living Truth has taught us. It is true this knowledge in

the atmosphere in which she lived was not easy. He said and did things that perplexed her and Joseph. They did not always find it easy to understand Him. And His brethren, who lived in the same house, did not at first believe in His claims. Humility is one of the last graces we learn to appreciate, and He was ever expressing that which He shewed for the last time when He washed the disciples' feet. Unselfishness, which is closely allied to humility is always a stumbling block. "That be far from Thee, Lord," was not only the feeling of S. Peter when Christ pointed out the necessity of the Cross, but of all who watched One, very dear to themselves, embarking on a terrible and, as it seemed, hopeless enterprise. And no doubt it was partly due to the timid shrinking from the Truth which they felt, that a great deal was never explained. And yet Truth is very stimulating, we might say provocative, in its action, and increasingly during those thirty years all kinds of questions must have arisen in the minds of the blessed Mother, of Joseph and his children. But in spite of the difficulty of learning the Truth when it was expressed through life, running counter as it must do to so much in ordinary human life, this family became the seed plot of much of the corn that was scattered over the earth. Already they were beginning to feel what is so clearly expressed in the letters that two of them afterwards wrote—the need of absolute sincerity themselves. They became under His influence more and more real, more entirely true. The letters of James and Jude, both of whom grew up with Christ in the home

at Nazareth, shew how strongly they both felt the need of reality—Faith must be shewn by works—Religion by action—and the Truth must be fought for.

But the family, to which thirty years were given, was only one sphere for the Ministry of the Truth. Knowing that it is by personal experience of the Truth that Truth is known, He took to Himself twelve carefully chosen men, and becomes Father, Mother and Housekeeper, as well as Teacher, to them all. He was to be not only their Master and Teacher, but their Life and Sustenance, all that His Father was to Him. “As I live by the Father, so he that eateth Me” (that is His way of expressing the intimacy of contact He expected) “shall live by Me.” This expressed the Reality of what He was to them. They were men of very different dispositions and characters, but they were all to learn the Truth in the same way as S. Mary learned it, by observation and experience as well as by actual teaching. Indeed, only through experience of what they saw and felt, could they hope to understand what He said. They felt awed, as the best would have been, by living in the presence of absolute Truth, and felt shy about asking too many questions, and yet His Love being as expressive as His Truth, they were drawn to Him in the most affectionate way. The kiss must have been no rare salutation to have been adopted by Judas in betraying His Master. And the very intimate position of S. John points to familiar and very friendly ways. All this is worth noting because

those who know the Truth and are willing to impart it, do not, except in rare cases of Christian experience, combine such close friendship with tuition, the truth they are seeking to impart not needing, as they think, the vehicle of affection. With Christ it was different. The Truth was not only always spoken in love, but expressed by countless loving actions. Friendship was the basis of knowledge. And yet with all the helps given, the apprehension of truth was not easy, and when He left them, had they been asked to write down what they knew of Him, they would have been sorely perplexed in expressing their thoughts. Beyond the truth that all they thought of God, His Might, His Love, His Wisdom, were mirrored in Him, what could they say? Of dogmas separate from facts they knew nothing. But though this extraordinary privilege of living with the Truth made them feel the necessity of being true and real, they were still far from having a real grasp of it. They felt they must speak the truth and act it, to lie seemed impossible, but they had not yet learned how to be true when everything for which they cared was wrecked. The Cross was not yet seen to be the Reality that explains human life. Even the Resurrection was not of itself sufficient to make plain that loss was gain, and sacrifice life, when offered for Christ's sake. Before they could believe and know this, as the great underlying principle of life, the Truth must enter into them, Christ must be in them. But of this we must speak in another chapter. It is sufficient if we have realized that in the first days

the Truth was learned by personal experience. Not only did the Family and the Band of the Apostles learn corporately by His many miracles and signs, His sermons and teachings, that Christ was the Truth ; but each knew the Truth through their personal relationship with Him, shewn by the names, Simon, Matthew, Boanerges, which He gave them. To them nothing was true outside Him. Political, social and religious life they estimated by what He said of them. He was the living standard and to that measure they endeavoured to bring all their thoughts and actions.

CHAPTER II

EXPERIENCED BY THE DISCIPLES

WE have seen something of what the appearance of the Great Reality on the earth meant. And yet in spite of His teaching, His miracles, His life, the disciples were not yet possessed by the Truth. It was there as a beautiful vision, but apparently not to be realized under earthly conditions. And yet we are often inclined to think of the immense advantages they possessed over ourselves in having Christ "after the flesh" with them. They saw and heard the Lord, whereas we do neither. Truth was then known by what the Truth said and did, it was real in a way that is impossible for us to-day. Yet it is well to remember that only for three years of the Apostles' life had they that privilege, for the larger part of their life they were obliged to be content with what we have. For the greater part of the time they neither saw nor heard Christ. "Christ after the flesh" was gone, and it is certain that they would not have expressed their condition as I have put it, they would not have said of their new position away from the Lord, "We were content," as though their relationship with Christ after His Ascension was less intimate, less real than it was before. On the contrary, whilst they would

have frankly admitted that there was a difference, yet they had found it to be all in their favour.

He had said on the eve of His Passion that it was really better that He should go away, and they had then wondered how it could be true, but they had found to their immense surprise that they were immeasurably better off. And had we asked in what the difference consisted, they would have said that their position could not have been better described than in the way He Himself put it. During the days of His Flesh He had been "*with them*"; now He was "*in them*." Companionship was filled out by indwelling. Friendship was intensified by possession. They were "*in Christ*." We are more familiar with the words than they, but the thought still baffles us as it did them. It was only experience that gave such a fulness of reality that the words "*in Christ*" became synonymous with being Christian. But how was this to be effected? Life is in the flower and gives it the form, colour and perfume we love. But Christ cannot be in man as life is in the flower, or human life would be an extraordinarily beautiful picture. Something has marred it. That something is the strange and awful power of free-will. Christ has to win that before He can work in us. And so we are not surprised to learn that the new experience was associated with the advent of a new Friend. They had no power in themselves to create this new experience, to put away all the obstacles that beset Christ's indwelling. Without help they had been like children who have lost godly parents, having

indeed a sainted memory to spur them on and with some indications from time to time that their parents were thinking of them, but nothing beyond that. The old bad selfish feelings remain. The companionship they had known as children and by death had lost had left an "aching void," but nothing had been substituted for it. Friends would say, "You may be sure Mother is thinking of you, and praying for you," but these were only pious hopes, there was no realization of her presence, no kindling of the flame of their love. That was not the condition of the Apostles. Christ had expressly said it would not be. "I will not leave you orphans. I am coming to you." But how? Was this coming like those blessed returns in His earthly ministry when they would see Him coming along the road from some work of mercy, full of joy and benevolence? No, there would be no visible Presence, no audible voice, no contact with a warm outstretched hand. It was all in the spiritual sphere and yet the coming was quite real, and this, as we have said, was due to the fact that there was Someone external to themselves, Who could not only make the unseen visible, but bring about an internal change. Powers that had been dormant within them would be awakened; they heard, they saw, they touched, but in the spirit. As when the mathematician sees the solution of the problem, or the poet sees the vision, or the artist catches the character of the person he is painting, so they saw the Christ, but not occasionally, at long intervals, but constantly, we might say continuously. And in this way

Pentecost was a rediscovery of the Christ. Since the Ascension they had lost Him, for there was no recurrence of those joyous and exciting resurrection visitations. All they could do was to pray and to pray earnestly that He would come as He promised. They felt like orphans; alone on the earth and with nothing but splendid recollections. And then came Pentecost with sudden, unexplained movements without and within: without, the sound of a rushing, mighty, airless wind, which caught them in its embrace, bringing with it a strange stimulus, as when a stifling atmosphere is suddenly changed into cool, bracing air; and then the sight of a beautiful cloud of fire, like the bright cloud of the Transfiguration breaking up into one hundred and twenty tongues (as we see on some festival night a shooting shaft of fire dividing itself into beautiful, golden balls) which rested on the head of each. Then *within*, there were enlarged powers of vision, which brought all heaven before them. Filled with the joy that all discoverers know, transported by the inspiration that poets occasionally feel, they were carried out of themselves as they saw Him, their Lord, Whom they had missed these ten days, as the Author of it all. So S. Peter said, "Uplifted by God's right hand, and receiving from the Father the long promised Holy Spirit, He hath poured on us what ye now see and hear." It was then a rediscovery of Christ as well as a realization of fresh powers and faculties. This indwelling Spirit of Christ was found to be the same Spirit Who moved the prophets, but now He was to be

permanent. He was always, ever ready when called upon.

I. *Supernatural Power.* For example, Peter and John some days after Pentecost, going to the Temple for prayer, were asked for alms by a middle-aged man, who had been lame from his birth. The appeal at once awakened within S. Peter the consciousness that Christ was in him, eager to heal. "Look at us," he cried, as though the Presence within them both would be manifested, and then catching the cripple by the right hand he exclaimed, "In the Name of Jesus Christ of Nazareth, get up and walk." And when men stared in wonder at this revelation of power, S. Peter explained that they had no power of their own to do this, but "Jesus Christ, Whom God hath glorified, He it is, Who hath given strength to this man, He, in and through us."

II. *Courage.* But the power to speak easily and fearlessly before important people who may imprison or kill you is as remarkable as the power to make the lame walk. This, too, was theirs, for on the next morning, when the highest authorities, including Caiaphas and all the members of the High Priest's family examined them, they were not in the least abashed but said quite plainly, "You must all understand that this cripple who stands before you, strong and well, does so thanks to Jesus Christ the Nazarene, Whom you crucified, and God raised from the dead." In these and countless other ways the Apostles realized how vastly more effective they were when Christ was "in them" than when Christ was "with them."

III. *Counsel.* But it was not only in power of miracle and speech that they realized the great change, but even more in the guidance and counsel they always received. They would speak to Him in their assemblies and gatherings as they would have spoken in the old days, when He stood among them, naturally and simply, and always heard His reply not individually but collectively. So there grew up in their minds a very comfortable feeling that they were never away from Him and that He was just the same loving, merciful Friend that they had known in Galilee, ready to advise, help, encourage according as the need arose.

IV. *Memory.* And with these manifestations of His Presence they were conscious of an ever-deepening change within themselves. In the old days so remarkable were their experiences of Christ's miracles and words, which followed in quick succession, day after day, that they forgot almost as quickly as they saw. Even a great miracle like that of feeding the five thousand became indistinct in the abounding number and character of His wonderful deeds. So the past was always in confusion as it happens with ourselves when we have been through very exciting experiences, lasting over a considerable time. But now by the power of the Holy Spirit the whole past became illuminated. Stories long forgotten came back to their minds with extraordinary vividness and accuracy; words spoken, but long since lost, filled their minds with new meaning; deeds, the significance of which they had never understood, now became alive with

fresh force. In looking forward to their ministry they must have wondered how, remembering their dulness and stupidity, they would be able to express truly and accurately what they had seen. The more true we are and the greater the sense of responsibility to some loved friend, who has done everything for us, the more anxious we are that we should not misrepresent him in anything concerning him, not the smallest feature of any scene in which he played a part. So they in describing what they had seen, might well feel alarmed lest their human infirmity should spoil all; and then they remembered one of the great blessings that the new Comforter would give them would be that "He would bring all things to their remembrance." Christ was not then only alive in the present, but alive in the past, and as the old days came back to them they would wonder again at His singular compassion and sympathy.

V. *Power of expression.* But this was by no means a full account of the remarkable change they rejoiced in. It is one thing to have a good, accurate memory, quite another, as so many know, to be able to narrate in simple and vivid language what we remember. They soon found, S. Peter on the very day of the Gift, that they had extraordinary powers of expression and influence in preaching. It was staggering to find a crowd of three thousand pressing forward to Baptism as the result of a single sermon. Nothing like that had ever happened to the Master. But preaching finds partial inspiration in the listener—writing has no

such help—and they had never written. How could they dare? And yet as members of the Apostles' band fell off by death, they felt, and others felt still more strongly, that what they had preached and told to others must have permanent expression, especially as hearers were already busy putting down and circulating what they heard. So they began, Mark the intimate friend of S. Peter, and Matthew the Publican, and John the Fisherman, the difficult task of narrating the events of the past. But how would they exclude all that self which finds its way into almost every earthly narrative—how would they prevent the mighty power of imagination from giving some element of untruth to the more dramatic parts of the narrative? How would they put down what He said just simply without giving unduly their own comment to the reader as to what He meant? How would they avoid being on the one hand too brief and on the other hand too dull? There is only one answer—through their realization of the Presence of His Spirit. And nothing but that could have won for us from the men of that age of legend, superstition and wild fancy the extraordinary narratives which are read, and always with reverent hearing, to the most cultured audiences of the world.

But not only these, but perhaps still more remarkable are the letters, for letters are for one age and time and necessarily ephemeral. They refer to facts, moods, failures peculiar to places and peoples. They are of interest, but only as indicating how men thought and acted in days

gone by, and in places far removed from us. But here are letters, written by fishermen, which, though written in the East and under circumstances widely different from our own, are read in the highly civilized cities in the West to cultured congregations, and always with acceptance, not only being preferred to other writings of their own nationalities, but placed so far above them that no one would dare to substitute them. Whence this wisdom and understanding, we ask? And the answer is, these men wrote what they did in the company of Jesus, feeling His Spirit in every word. As they wrote they were not probably conscious of any overpowering impetus, but being in the closest touch with Reality their words rang true; true not only to the thought of their own time but of every time. And it is this loyalty to truth that is such a conspicuous feature both in thought and expression, and makes us feel that when they wrote they were moved by the Holy Ghost.

VI. *Prophecy*. But not only were the past and present illuminated by the power of His indwelling Presence, but the future too was made plain according to the promise, "He will show you things to come." Whoever may be the author of the Apocalypse (and after the most searching criticism the tradition that the Apostle John wrote it still holds an honourable place), it is a very remarkable picture of the ultimate victory of the Church over its great enemy, the Roman Empire, quite impossible for the unaided imagination and intellect of any disciple. It is another witness to

the mysterious fact of Christ's indwelling Presence and of the intimate relations He held with those to whom He could entrust such great secrets.

There could then be no doubt that for them wonderful as the three years had been in closeness of touch and intimacy of relationship, the years that followed were closer and fuller in their fellowship. Unconsciously they had been led to realize that though they had known Christ after the flesh and gloried in the wonderful discoveries that Revelation brought, henceforth they knew Him as such no more. The spiritual intercourse had grown to be more real than the spoken and the spiritual efficacy in deeds and words, more widely and powerfully felt than the miracles in Galilee and Judæa. They found they were doing greater works than even those He had done and that all that ministry of the first days was only a beginning of what He was doing now more largely and effectively.

All this makes it clear that Christ's abandonment of all visible and outward expression, when the cloud hid Him from their sight, did not mean a loss of the Truth, but a gain. It was not a withdrawal of His Presence from their society in order that it might learn to walk by itself, to feel its own independence, from the same motive as parents send their boys away from home. On the contrary His Presence was to be more continuous, more strongly felt, and their dependence be more submissive, more perpetual. And yet though this was so, the Presence did not annihilate their individu-

ality, but being Himself Reality made them more real, more themselves, more original. Simon became more and more Peter, and Levi more and more Matthew, and every disciple more and more a personality.

Now this rough sketch is of importance to us as indicating that this remarkable possession of the Truth, or, we may say, by the Truth, came through the Spirit of Christ, Who is also called "the Spirit of Truth." We read the account of it in the New Testament as though it referred to a past event which has but little practical relation to the age in which we live. The wind, the fire, the new tongues are all of the past unrepeated. But suppose that the rushing wind is an expression of the strong desire that Christ has to possess all His people; suppose that the fire is only a symbol of the enthusiasm which He promised He would kindle; suppose the new tongues express the permanent gift of the Church to make its message intelligible by the spoken or the written word! Suppose that all that is needed now is for the Church first to believe that Christ's desire and power are only waiting for an expression of faith, and then to put itself in such an attitude of self-surrender that it is ready to abandon all the positions of security which are now the main obstacles to absolute Christ-dependence! Is she capable of rising to make the great venture? At present it seems as though she were seeking safety along the lines of most great and benevolent societies. In seeking to improve the efficiency of her organization and

financial position she has no time to face the actual situation in which a supernatural society, such as the Body of Christ, is involved. She is perfectly familiar with the formula, "Not by might nor by power but by My Spirit, saith the Lord," but she is too busy to face the implications. For years she has sustained no crushing blow such as the Apostles experienced before Pentecost, when every shred of self-dependence was destroyed. Indeed, she has had no stunning blow at all; her life has never been threatened, and it is difficult to see why she should not go on in her old way, relying in some cases on the State, in others on large financial organizations, in others on prestige, just those things which are indicated by the prophet as "might and power." In some way she has to learn what the Apostles were convinced of before Pentecost, that apart from Christ, i.e. from a universal consciousness of dependence on Christ, apart from His Spirit, she is nothing.

The sketch we have looked at shows plainly how Reality possessed the Eastern world in the first century; how Antioch, Ephesus, as well as Corinth and Rome, alien though they were, felt the impact of the Christ, the potency of the Truth. A fresh study of that phenomenon to-day by twelve men of faith who could give a whole year to its contemplation apart from the world, and then to the study of the present condition of the Church, so different in insight and power, might enable us to

see the truth of the present situation as God sees it. Certainly we are not likely to dispute Professor Gwatkins' assertion, "We may have philosophy and science, criticism and culture to perfection and a finely organised Society too," as we have, "and still have no life in us," but we naturally desire to enquire what are the conditions in which there may be a startling appearance of life just where Death seems to reign. In the first hundred years life conquered death. It cannot be possible that now death is conquering life, but the appalling features which to-day mark family and home life, with the increasing aloofness of many from organized religion, suggest that life is failing to maintain its ground. It may be that the Church has lost something of that which in Apostolic days was pre-eminent, its consciousness of Christ. It is said with truth that "self is most completely a true personality when it is most concentrated upon the achievement of a single purpose, and that its power varies with its concentration and its concentration with the quality of its aim." In the early days the aim was the highest, to know Christ and the fellowship of His sufferings, and on that the Apostolic Church was concentrated. Would any onlooker ascribe this aim to any Church in our Western world? If not, it is obvious where our weakness lies.

CHAPTER III

SEEKING AN ENTRANCE EVERYWHERE

WE have seen that it is only through experience of Jesus that Truth is known—in other words, only through the Spirit of Jesus that we know reality, and that, contrary to our expectations, the removal of Jesus in the flesh meant no weakening of His influence, no diminution of His Presence. “I am with you all the days,” became translated by experience, “I am in you all the days.” But one big question now arises of utmost concern. That wonderful relationship, so personal and so intimate, was with chosen friends. “Thine they were, and Thou gavest them to Me.” “You did not choose me, but I chose you.” Just those few! Now what about the rest of the world? In the face of present conditions it is tempting to feel that He still selects a few and leaves the rest. Human nature is so immense, that in order to conceive it we are obliged to divide it up into what we call races, European, Indian, African, Chinese, Japanese, Melanesian. Out of this immense number of human beings, is it not likely that only a few have been selected to become the messengers of God’s love. For this great missionary work cannot be done except by friends, who know Him and are

known of Him. All others then would be on a lower level. Their infinite number and variety suggests the impossibility of the intimacy of friendship. That is our first thought. And when we look at the matter apart from the character of the Creator, we see no reason why this should not be so, why God should not choose friends as we do. Why not govern the kingdom of man by a chosen few carefully selected as the Apostles were? Why offer friendship to those unable to profit by it? Besides, to be friends with all the world in our clouded vision seems to mean being friends with none. Further, the infinite Majesty of Christ seems to remove Him from all but those whom He has exalted and uplifted to His Throne. Is it not the case that as men rise in station they necessarily become more isolated from the many? The King, the General, the Admiral become necessarily more and more separated as they attain their higher positions; so He, the highest amongst the High, the Holiest amongst the Holy, can only have few intimate friends. So many a modest, humble man, as he thinks of that inconceivably high position fenced about by innumerable gradations of Seraphim, Archangels, Apostles and Martyrs, feels that that is not for him, and that the utmost he can dare to attain is to adore in the outermost fringe, infinitely distant from the Great Centre. So he fulfils his obligations and duties as best he can, hoping that through the merits of the Cross he may just get in to the outer realm of light. To be possessed by Christ is beyond him.

And yet with all this that seems so reasonable, there is that great fact of closest relationship implied in the words, "He made me and all the world." "Made me," that goes deeper even than parental relationship. It implies my separate individuality, my original character reflected in face, form and expression. "He made that," and made it just as it is. It may be that my distinctive difference expresses itself in an ugly form, an awkward expression, silent and uncouth ways which I resent. And yet He made it, and could have made it otherwise. Between Him and me is that secret. He had His own plan in thus making me, just as He has in the sparrow and the eagle, the worm and the butterfly. Part of the plan was the formation of a special character and so the awakening of a special love, and part of it was "Thou shalt love Me, that is thy first duty." Very singular, and yet not unnatural, for if He says in answer to the complaint of my plainness, "Shall the thing formed say to Him that formed it, 'Why didst Thou make me thus?'" shewing His right to make me as He liked, then He must balance His right by something else and say, "I made thee as thou art that thou mightest love me as thou art. Thy love will be different from that of anyone else, for it springs out of a different setting and I choose variety." Yes, God's rights are balanced by His love, otherwise He would be an autocrat and not a Father. Individuality is the note of creation. Men are not standardized.

But this fact of creation demands further thought.

Even we, with all our infirmities, love what we create. A poem, a picture, a composition are very dear to us, whatever they may be to other people, and that not chiefly as a source of pride, but because they are our very own. And if we could ourselves create a child, there is no question we should be extraordinarily interested in it and love it. Parents do not create their children, but even their small share in God's great act brings such love with it that injury to a child by a parent is considered an unnatural offence. And could we imagine the impossible, and suppose some mother to have been gifted by God with power to create a child, in order that she might enjoy the wonder of seeing what, after infinite pains, her own hands had made, seeing it moving and dancing before her, speaking and singing, then we should be sure that the one thing necessary to perfect her enterprise would be that she herself might indwell that marvellous creature, fire it with her own spirit, implant in it her own longings, endow it with her own mind, live in it, move in it, and find her life in it, that it might be her double, responding to all her lightest wishes and desires. And if this be not an unnatural thought for a human being, what must we say of God, Whose love is greater than the Universe and more intense and personal than that of the most ardent lover? It will not be enough to create, He must indwell. This must be so if He is Love, for love is never satisfied with the homage of the outward, it always looks farther to the love of the inward, the response of the whole personality.

“Himself conceived of life as love.” “Conceived of love as what must enter it.” “Fill up, make one with His each soul He loved.” Creation, then, is the foundation of love, and love will never finish till it has the whole. As, then, all are made by Him, Christ has no favourites.

Now this demand for love carries with it His Friendship. We never ask for affection where we do not love, and He is not less but greater than we. There is no colour bar, for the colour is His ; there is no intelligence bar, for this too is His gift ; and there is no class bar, for before Him there is neither high nor low. “He setteth up one and putteth down another.” “His love is over all His works,” and “He hateth nothing that He hath made.”

The choice, then, of the Apostles was determined not by their creation but by their suitability for the particular task they had to do. He had many friends outside their band, and many outside Israel, with some of whom He found a larger response to His appeal. In His search for faith it was in a Roman officer that He discovered its best form. “I have not found so great faith, no, not in Israel.” No, the choice of the Apostles was an expression of policy, not of partiality.

But that He might make this all-important truth clear, that no one might ever despair of being chosen, of becoming His Friend, He made choice of a particularly difficult character and trained and fashioned him so that he reached a position higher even than that of S. Peter. He chose Saul the Pharisee. Why ? Not because he was an attractive

character as we may believe S. John to have been. No.

"I obtained mercy," writes S. Paul, "for the purpose of furnishing Christ Jesus with the chief illustration of His utter patience; I was to be the typical instance of all who were to believe in Him and gain eternal life." (Moffatt.)

"The typical instance," because he had in his original character all those infirmities of temper and disposition which we feel are hostile to friendship with God. He had pride, bigotry, prejudice, formality, hatred, cruelty, and hardness which are worse than the vices of the dissipated and worldly. And this natural temperament was strengthened and hardened by his training and education. Indeed, it would not be easy to find anyone more unlikely to be a friend of Jesus Christ than Saul, "the persecutor, blasphemer and wanton aggressor." He was a member of that sect which our Lord tells us shut the Kingdom of Heaven against men, neither entering in themselves nor letting those enter who would, that Society which compassed sea and land to make one proselyte and then made him twice as bad as themselves; that Society whose members, in the judgment of the Truth, were blind guides, hypocrites making clean the outside of the cup and platter and being within full of rapacity and indulgence; serpents, a brood of vipers apparently doomed to damnation; and a zealous member, too. He not only sanctioned Stephen's murder, but voted for the martyrdom of others. "There was not a synagogue," he says in his speech

before Agrippa, "where I did not often punish them and force them to blaspheme."

And yet this arrogant, proud, self-willed and obstinate persecutor of the Faith became one of the most intimate friends of Christ, devoted to His service and dying for His Name. If he became this, then, as he himself would say, there is hope for anyone. For he was a typical example of the worst of mankind, the chief of sinners. The thought, then, we found in creation is confirmed by the fact revealed in grace.

But how did this unlikely example become the friend of Christ?

With the Apostles and Disciples, as we have seen, it was contact with the personality of Christ. It was the impact of His reality that made them true. They knew Him and through their personal knowledge of Him knew the Truth. It was not otherwise with S. Paul. It was not the arguments of S. Stephen that changed his faith. It was not the martyr's dying testimony that made him a Christian. It was not the revelation of a new religious philosophy, a new school of ethics, but a revelation of Christ as true and objectively real as that which He manifested in Galilee, only, and that is its chief interest to us, it was the revelation of the *exalted* Christ. We have already noticed the tendency to suppose that this is in some way inferior in its effectiveness and powers to that of Jesus in the days of His Flesh. S. Paul's experience contradicts this. Whilst there is nothing in the Gospels which for intensity and affectionate devotion

surpasses this revelation of Christ, yet it is the Heavenly Christ that is revealed. Let us try to present it to our minds.

Here is one who has obstinately silenced all the inner exhortations and protestations that the Voice of Christ has been making to him for months and months. And so persistent and sharp were these pleadings that only the fiercest determination to ignore them could have availed. And then there is the sudden revelation, the veil is torn from his eyes, and he sees Jesus, Whom he had supposed to be cursed of God, dead and buried out of sight, alive, radiant and full of compassion. He hears Him speaking to him, and saying, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads." And when in his humiliation he cries, "Who art thou, Lord?" there came the answer, "I am Jesus, and thou art persecuting me."

Here are all the elements of a real objective appearance of Christ, as clear as that of the risen Christ to the two disciples at Emmaus, and quite as human. Christ speaks to him in his own language, addresses him twice by name, questions him as to the motive of his personal hostility to Him and declares Himself to be Jesus. No judgment is passed on what he had done and no threats as to what might happen if he persisted in going forward. All is full of tender feeling, like that of a father who hearing of a son's reckless pursuit of some evil design, plants himself on the road and tells him he goes forward only over his body.

Now that single scene on the road to Damascus is the foundation of that extraordinary life, which affected the future of Christianity more than any other. Jesus, whom he had supposed to be false, is now seen to be true, and the Resurrection which he had laughed at as an invented story, is now felt to be real. Every fact he had been up against was substantiated. Jesus was the Messiah: the Cross was the Sacrifice: the little band of Galilean peasants was the Kingdom. But this was not the only experience which led to such astonishing changes. It was but the first of a long series of spiritual revelations. Three days later he was baptized and confirmed and "filled with the Holy Spirit." This "being filled" always meant fresh experiences of the Lord, for it is the Spirit of Christ Who fills—the Christ Who had so mercifully revealed Himself to him. The Spirit was the Spirit of Jesus, saying "nothing of Himself," but "taking the things of Jesus and shewing them unto him." It was in this way that he learned that wonderful gospel of which his letters are the expression. "I tell you," he writes to the Galatians, "the Gospel I preach is not a human affair; no man put it into my hands, no man taught me what it meant. I had it by revelation of Jesus Christ." (Moffatt).

That Gospel centred in two great truths—the Resurrection and the Cross. Both were a matter of experience. The doctrine of the Resurrection was not founded on passages of Holy Scripture, or the probabilities seen in Nature, or on the witness of the Apostles, but on a fact verified by

himself. "Last of all He appeared to me as to one born out of due time." He himself had seen the risen Lord and heard Him speak. There was then no question about it.

And the fact of the Resurrection illuminated the Cross. It was God's great vindication of the Death. It justified God's action in allowing it. It was evidently more than a martyr's death. "Crucified by the hands of wicked men" and therefore in the eyes of the world accursed for "cursed is he that hangeth on the tree," it came as a challenge to the mind of S. Paul, why the sinless One had been punished and the guilty nation that killed Him allowed to go free. And of that nation he, Paul, had been one of the worst. The fact that no judgment had fallen on the nation or himself, flashed the truth into his mind that Christ died for Israel and for him and so, indeed, for the world. So he felt that he owed not only his conversion to the risen Lord, but his life, his whole future, and thenceforth the Cross became the dearest pledge of love he had.

So the great change which S. Paul experienced was not due to books, but to a Person ; was not the result of reading, but of wrestling with a Person, yet was not effected by efforts of his own, but by the unveiling of Christ.

Now that is always the case. The awakening of love to God in any human being is due to some revelation. In some secret way Christ seeks to make Himself known. The doubts raised in men's minds are due to supposing that it is always in the

same way. But do lovers or friends reveal the secret of their affection along the same path and in the same way? Robert Browning has one way, the ploughman has another; Charles Kingsley a different way, the philosopher yet another. Love enjoys an infinite variety of methods for declaring itself. So in the supreme revelation of Love. To S. Peter through a successful catch of fish, to Nathaniel by the discovery of a secret, to S. Thomas by the sight of Christ's wounds, to S. Paul by the face of Christ. So it always has been and will be. To one by a tree bursting into life, to another by the glory of the sunset, to another by a strange deliverance, to another by Scripture words written on a wall, to another by the blessing given in a Cathedral, and yet another by simple words spoken in a wayside chapel, to another by a coincidence, to another by a letter. In a thousand ways Christ is ever seeking to make Himself known to everyone. Revelations are there but we see them not. "When saw we Thee sick or hungry or naked, or a stranger?" When saw we Thee? We never saw Thee. Had we seen Thee it would have been different, so many will say. But He will answer, "I was there all the time. In the hospitals, the refuges, the prisons, the streets, yes, at your own doors, but you never sought Me out, and when I came to you I was unrecognised." The heavenly vision is for all, for a moment it impresses us, we even talk about it. "It was so strange, that dream, that accident, the meeting so-and-so when I never expected it, reading that book just when the letter

arrived," but unlike S. Paul, the vision passes and we were disobedient to it, so engrossed in our own affairs that we made no response and the opportunity passed away. Dr. Pusey would say vocations are missed every day. Yes—because most of them come in love's quiet, gracious way without trumpet call or thunderclap. But let us be sure there they are and our whole future depends on our recognition of them.

Now the response to the Revelation always means the consciousness of the possession of Christ. Years before, as our Prayer Book tells us, Christ took us up in His arms at our Baptism and embraced us, but we have been unconscious of His Presence. As Ignatius, (by tradition one of the children Christ took up in His arms and blessed), had to wait till through the laying on of apostolic hands, he could proudly confess to the Emperor that he carried Christ, was indeed the God-bearer, so many may have to wait till they can say with S. Paul, "I live, yet not I but Christ liveth in me." But the day comes. Gradually or suddenly men are aware that another dwells in them, guiding and inspiring their lives and that other is Christ. It is not easy for one to describe what this means to another than himself. But one thing it does not mean, and that is the submerging of self, the loss of individuality. In most cases of friendship between the weaker and the stronger, the weaker is subordinated to the stronger, and becomes his shadow and echo. But with Christ it is different. He made us and is necessarily extremely interested

in our individuality. Once acknowledged as Master, He sets out to free us from all things that warp our personality. He aims to make us perfect, i.e. full grown. He will have the picture as beautiful as possible. He works as the supreme artist from within and through sorrows and joys, trials and pleasures, disappointments and hopes, He brings us up to His ideal. We become the Truth for the Truth has hold of us.

It is in this large hope that S. Paul addressed all his converts as "in Christ." This was their great distinction, their outstanding privilege. As an officer might stimulate his soldiers as belonging to a glorious regiment, a Prince his family as belonging to the Plantagenet line, so S. Paul his disciples as belonging to Christ, only using this different phrase "in Christ," meaning, as we shall see, something more personal and intimate. So the Corinthians were "consecrated in Jesus Christ," the Ephesians were "the faithful in Jesus Christ," the Philippians were "saints in Jesus Christ," the Colossians were "faithful brethren in Christ," the Thessalonians were "in God the Father and in Jesus Christ." Yes, bad, vicious, quarrelsome, disloyal, as they might be, yet by virtue of their Baptism there lay behind each member of Christ's body a tremendous redemptive force expressed by the two words "in Christ." On this they could depend. To each they gave the extraordinary privilege of throwing themselves back in all their ignorance, weakness and sin on Him Who was theirs before they were His. And these words, so personal and

yet so comprehensive, were made real in that one Rite which expresses Christianity. There in the Holy Communion to which all were admitted, men, women, and even children in the first days, from all races—Eastern and Western—from all positions—the King and the slave—from all minds—the dull and the bright—there was the unimaginable gift, the whole of Christ passing through the very different natures that lay prostrate before Him, so that they possessed the Body of Christ, the Blood of Christ ; yes, into them, each and all, He passed ; and they, each and all, into Him they passed ; they dwelt in Him and He dwelt in them ; the Heart of God at last being satisfied with this closest embrace of those whom He had made and redeemed. These outward pledges gave to all the sure guarantee. As we say in our prayer after reception, “Thou dost assure us thereby of Thy favour and goodness towards us and that we are very members incorporate in the mystical Body of Christ our Lord.”

We started this Chapter by asking whether the Friendship of Christ which the Apostles knew to be the joy of their life was open to everyone. The answer is clear. By Creation we are His, by redemption we are twice His. By His command “Thou shalt love Me with all thy heart ” we are His always by His affection. And S. Paul’s example proves it. So I hope that what has been said will persuade the ordinary average man or woman that the desire of God Who made him or her is to dwell in them through Jesus Christ, and that it is only through this indwelling that any future is possible.

Till Saul was made a living member of Christ, Paul the missionary was impossible, Paul the Saint was impossible and Paul the glorified and risen was impossible. No amount of reading or thinking or conferring with the Apostles was of any value till Christ dwelt in him and he dwelt in Christ. As the soil to the seed, as air to the plant, as light to the flower, so Christ was necessary for Saul. Directly he became "in Christ," all that was eternal in him was quickened. He saw and heard what he could not otherwise have seen and heard. In the words, "Lord, what wilt Thou have me to do?" he yielded himself up to the Life which then laid hold of him. He made the choice. That was his part. All else was Christ. "Christ in you the hope of glory" here and hereafter was the creed of all.

It is, however, difficult for us to whom the Christian faith is largely a system, not a life; a Church, not a Person; a Kingdom, not a King; to realize that in the first days Christ was everything, not merely an example, but the foundation of everyone's life; not a stranger called in in case of need, but the companion on everyone's journey; not a religious atmosphere, but the great High Priest in everyone's worship; in fact, the Guide in everyone's difficulties, the Absolver of everyone's sins, the Educator of everyone's mind. The transition from the world to the Church was in those days, indeed, startling and abrupt. It was not passing from one school of ethics to another, or from one religion to another, but from one Master to another. The world was in the Evil One, the

Church was in Christ. The personal element in both dominated. Possession by the devil was of common occurrence, possession by Christ even more common. There might be those disloyal to its spirit, but no Christian doubted the fact, that being a Christian he was closer to Christ than to his mother, more loved of Christ than of his wife, more dear to Christ than his child to him. It is this persuasion that we must recover. There is a widespread disposition to trust the Church apart from Christ ; or to trust the Holy Sacrament apart from the Giver ; or to trust the Priest apart from the Holy Spirit. Christ uses the Church, for He is its inseparable Head ; He uses the Sacrament, for His life is enshrined in it. He uses the Priest, for He set him apart for the Holy Office, but He Himself is our only Sovereign, our only Way, and through His Spirit our only Guide.

CHAPTER IV

WIDELY IGNORED TO-DAY

PASSING from the Christian life of those primitive days to that which we see in Europe and the United States, we are conscious of a startling difference. Large parts of it, especially in the great cities of London, New York, Paris and Chicago, are frankly pagan. In saying this, I do not mean that they are brutal, vicious or undisciplined—far from it. The religion of civilization which prevails is to a large extent honourable, orderly and dignified, but the revelation of God in Christ is openly disregarded, as though it had never been. Now, standing outside this, but exercising little or no influence over it, is the Christian Church. If we turn to this in the hope that here at least we may find some expression of the Power and quickening influence of faith in the Indwelling Presence of Christ, we are disappointed. Christian life is intelligent, remarkably so, very active, engaged in many religious and philanthropic enterprises, but there is something wanting.

If a primitive Christian were visiting the Church to-day, his chief complaint everywhere would be expressed in the word “insipidity.” The salt has lost its savour. The vitality that he was accustomed to associate with the Eucharists and

other Church gatherings was unfelt. It was not merely that congregations as a whole seemed to have but little interest in what was going forward in the service they were attending till the personality of the preacher awakened it, but there was something missing. He was sure Christ was there, but His manifestation was in some way hindered. It might have been due to that lack of faith which prevented the miraculous manifestations in Galilee. For he found on leaving the Church and talking to some who had been present that they had not noticed the absence of anything and spoke chiefly of the preacher. He could not help contrasting Christian gatherings, when the great Apostle Peter had been present both celebrating and preaching; his personality and all that it meant had been lost in the overwhelming Presence of Christ, under whose shadow they lay prostrate, just as when the Lord was transfigured. He was told by a Roman Catholic that the service he had attended was not one where the Christ was expected to be manifested; that he would find a different atmosphere at the Mass.

So, thither he went, but found no marked difference in the attitude of the congregation, save that at two very brief moments, signalized by the ringing of a bell, there was a sense of awe, when all knelt and worshipped; but he marvelled that it was so quickly over, like a brief glimpse of sunshine on a dark and cloudy day. And when they left the Church, they left the Presence to mix again in the world which seemed their real home, from which for a moment they had strayed. Art,

music, literature, all His gifts, took possession of their minds, but He had no place in them. The truth is, He had not been observed. They had, perhaps, been sensible of something supernatural happening, as though a thunder clap had been heard from a clear sky, but the "still small voice" had not been heard. So that wonderful fellowship of Christ which was the common, daily experience of the first Christians, expressed, and forcibly, in conversation, letters and actions, had become only a weekly, monthly or even less frequent recollection, forced on the consciousness by their presence at His service.

Now, in pointing this contrast, I am not unaware that there are those in all parts of the Christian Church to whom Christ is a daily Reality, but my experience leads me to believe that these are looked upon as unusual; *dévoté*, they would say in France; mystical, as they would say in England; pious in the Free Churches. They are the few, the spiritual élite. They know and are conscious of their great heritage "in Christ." But their realization of this extraordinary privilege is looked upon as ideal, and ways are suggested, the purgative, illuminative and contemplative, whereby all may find the Great Reality. Yet such instructions, helpful as they are, only seem to suggest that something special and distinctive is intended. For the great mass of Christians, most are content with a far lower ideal. "You ask of my religion," says a Roman Catholic. "Well, yes, I hope I am a good Catholic. I cherish the Faith, I adore the Blessed Virgin and I hate

the Father of lies." And the replies of Anglicans and Nonconformists would not be widely different in principle. "I hope I am a good Churchman," the Anglican would say. "I love my Prayer Book and Communion and abhor humbug and superstition;" whilst the Nonconformist would say: "I am a thorough-going Free Churchman, read my Bible, use free prayer, and hate all priestcraft."

None of them in their brief affirmations would be telling the whole story of their religious life, and all would repudiate with indignation the thought that Christ was not the centre of their Church's faith, but nevertheless the main impression of their Christian profession would be expressed in the things they loved and hated. The Blessed Virgin and the Saints had been realised in the experience of the Roman to be the helps he had found in the little trials and the big sorrows he had known: and the sober teaching of the Prayer Book with the Communion it so freely offered, had carried the Anglican over many a difficulty; whilst the Bible, with its varied experience of human life, had often brought God very near to the heart of the Free Churchman. And their denials were almost as important as their affirmations, for they shewed they had religious convictions, which they were not afraid to express.

But the actual presence of Christ, as He was revealed to the Apostles during the Galilean ministry and after, had never made a vivid impression on the minds of most of them. That was a rare and fortunate experience reserved for holy

people, not for men of to-day. "I am a humble follower of Christ," a man would say, "treading in the paths of my forefathers, and do not pretend to transcend their experience. As they lived, I try to live, and as they died, I hope to die. My prayers, my reading, my attendance at Church are what theirs were. If there be anything further, I try to be a good neighbour and do my duty. Your expectation of something else, though not unfamiliar, points to an experience of which, as a plain and straightforward man, I must say I have no realization."

Not that Christ does not always remain as a great Figure, to be revered and adored ; but He is largely unknown as a Friend. Infinitely removed from the Roman by the great crowd of saints, which like a splendid court keep Him at a distance from erring men and women ; shrouded in mystery to the Anglican, who is not quite sure whether He is superhuman or God Almighty ; enveloped in phrases by the Nonconformist, who at one time holds Him out to His people as the great Leader, the Redeemer of Humanity, and at another lays down the book "The Man Nobody Knows" with the troubled feeling that it is not far from the truth. He is apart from man. The fact is, Christ has been removed out of our ordinary life, and therefore we are not conscious of Him in our Church services. Only a comparative few, of those brought up in the Christian Faith, remember any enterprise that they have undertaken simply for His Name's sake, or any

particular deliverance of which He was the Author ; or any suffering that they dared to associate with His Cross. Not that their life was without " happenings " which they believed to be more or less supernatural interventions, in illness, sorrow and trial—but to the Roman they were due to the Intercession of the Blessed Mother of God, to the Anglican it was God's good Providence, and to the Nonconformist Divine answers to prayer. The mediation of Jesus Christ as the ground of their help was a thought rarely present, a bit of theology with which they were not concerned. They would not deny it, but it did not come within their conscious experience. Not that His Name was never on their lips. The official prayers both of Roman and Anglican always ended with phrases which, similar in purport though varied in expression, acknowledged Christ as the medium of blessings, and the longer statements of the Free Church minister were not without expressions that shewed Christ as the way, but they never gripped the imagination. Ask the average Christian layman what he feels are the force of such words as " through the mediation of Jesus Christ," or " through Jesus Christ our mediator and advocate." When he is sensible of God's mercies, a recovery from illness, a removal of some great anxiety, a bountiful gift, what does he do ? He may go up to the Temple like the nine happy lepers and give his thank-offering to Providence for his mercy. It never occurs to him to return to give thanks to Christ, through Whom the benefit was received. And had

the omission been brought to his notice he would have said, "I thanked God and I suppose that is the same thing, isn't it?" And if his friends who had drawn attention to it said, "Well, had it not been for Christ's kind offices you would never have experienced that relief," he would have been surprised that One so great and mysterious and far removed should have mentioned a matter so small to the Father of all mankind. The more spiritual might go on to say, "I never thought about it in that way. To speak truly, I am afraid He never has or has had a very large place in my prayers, which I fear in any case are very brief. I know what you will say—that when He was in Galilee He was the perpetual object of prayer and petition. But it all seemed so natural then, when you could see Him and hear His promises. Of course, then I should have gone to Him at once and thanked Him. But things are different now. I am sure One so good must be equally accessible, but I don't know how it is, He seems a long way off, as though He were merged in God. And I fear He is not often in my thoughts—indeed, even in the Holy Communion, it is more God that I am conscious of than Christ. Christ I look to for my example, but God for my worship."

But it is not only the want of faith in the individual Christian, but in those who have the ordering of our services that produces a world consciousness that we wish to escape from instead of the Christ consciousness we desire. Happily for most people their public devotions are laid out on

the lines of the primitive Christian liturgies. And there all is ordered on Apostolic principles, "To the Father, through the Son, in the Spirit." And it is natural that as almost all the prayers are to the Father that our thoughts should be centred on Him. It may be due to a superficial view of this that the Christ-consciousness has dwindled, though, as a matter of fact, it really emphasises the exceptional character of our union with Christ, for only in Him can we approach the Father. But the average Christian whose theological thinking rarely gets beyond God ("Providence," as the Englishman says, "*le bon Dieu*," as the Frenchman says) ignores Christ in his approach to God, and shews his absence of Christ-consciousness by his impatience with what he calls subjective hymns. "The old Hundreth," "O God our help in ages past," "Nearer, my God, to Thee," "Lead, Kindly Light," these are the hymns he loves best, but such hymns as "How Sweet the Name of Jesus Sounds," "Rock of Ages," "Jesu, Lover of my Soul" he finds too intimate, out of harmony with his ordinary thinking, thus betraying the fact that he is as yet a stranger to Christ's friendship; for the same man who will cover his dislike by saying that he doesn't care for sentiment, will be found applauding some song in the concert hall or the theatre, which knows no restraint in its outpouring of love. This absence of Christ-consciousness in so many of those who gather together in our churches is quite sufficient to account for that dryness of atmosphere, that dull insipidity, that

earthly feeling that pervades some Christian congregations.

Again, theoretically Christ is recognized by all who know the Faith as the Unseen Priest in every Church. There He stands as S. John saw Him amongst the golden candlesticks. No one questions the reality of the Presence, guaranteed by His own words, "Where two or three are gathered together in My Name there am I in the midst of them." But how far is this unquestioned faith expressed? The Mass in the Roman Church, where the Archbishop is to pontificate; the Cathedral service where some well-known chorister is to take a leading part in the anthem; the Free Church gathering where some great preacher is announced, what do they often reveal? What does the excited whisper mean, when the word passes, "He is not here." The simple Christian, well taught, might suppose that they were bewailing the Lord's absence; but no, it is the Archbishop, the gifted preacher, the chorister of whom all are thinking. Of course, it is comparatively easy to draw a picture of this kind, and to point the obvious fact that we all lack faith to realize the Invisible. But such a picture suggests more than that—it suggests that those who have the ordering of our services have not taken pains to prevent such a consciousness of other persons being overmastering; nay, it is even possible that they have done the opposite in taking considerable pains to let it be widely known that the interest of the service will be the distinguished ecclesiastic, the preacher or the anthem. It was otherwise long ago. "We preach not ourselves,"

writes S. Paul of the ministration of his own day, "but Christ Jesus as Lord." That was the object of those first Christian assemblies when the memory of Christ was green and the Presence of Christ the one subject of thought and speech. Before the eyes of the Galatians, S. Paul dares to say, Jesus Christ was openly set forth crucified; before the Corinthians at every Communion the death of the Lord Jesus was proclaimed, both expressions witnessing to the vivid realization of the fact.

Never had the Anglican Church greater opportunities! The Churches are already expressive of spiritual things, by the restoration of their old beauty, the revised Prayer Books of England and Scotland are not only free from much that was archaic and unintelligible, but present in some places with new freshness the ancient worship; the laity are looking with expectation for some requickening of Christian life. All that is needed is to restore the old faith, once so remarkable in its transforming power, that in and through it all Christ is felt to be amongst us ministering His great gifts to all who seek them and so becoming the intimate Friend of mankind. In the first days, a heathen governor, reporting to the Roman Emperor what he heard about the worship of the Christians, said they were wont to meet together before sunrise to sing hymns to Christ as God. It is true that that might be said to-day, and we should welcome the simplicity if it were so, but it is not the aspect that is most readily seen by a man as he thinks of the varied expression of worship with which he is familiar on a Sunday morning.

Yet, under other skies and in other conditions, the witness is quite different. No one can hear of what missionaries have to tell us of native Christian worship in Africa, Melanesia and elsewhere without realizing that something of what was common in Apostolic days is evident there. Churchmen who in their travels have for a time sojourned in missionary districts speak with great interest of the religious atmosphere that fills the churches. One Bishop tells us that, even before you came to the church where the service was, there was a sense of the Presence of God; and friends from New Zealand, when they had been to Norfolk Island, then the centre of the Melanesian Mission, would say, after being present in Bishop Patteson's chapel, how they returned to their services in Auckland feeling that worship such as they had participated in was not to be found there. There the old scene of which S. Paul speaks is again rehearsed. "When some unbeliever or outsider comes in he is exposed by all, brought to book by all; the secrets of his heart are brought to light, and so falling on his face he will worship God, declaring, 'God is really among you.' " (Moffatt.)

And as the Spirit of Christ dominates the worship, so also the thought, even of those who are not Christians. Mr. Stanley Jones, in his interesting book, "The Christ of the Indian Road," shews us that there is an extraordinary interest in the Person of Christ amongst all classes, which finds few parallels in Christian Europe. Whether this reticence is due to our caution not to overstate or define any

Christian dogma, or to a natural western reserve on the great verities of the Faith, certain it is that they miss the clear definiteness with which Indians, many of them non-Christian, express their belief about Christ.

One earnest Hindu, on being asked what he thought of Christ, replied, "There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field." Another, who was chairman of a meeting when addresses on the "Problems of the Day" were given, said, "I suppose that the epitome of what the speaker has said is that the solution of the problems of the day depends on the application of the mind and spirit of Jesus to those problems"—and he was not a Christian. Another, a Hindu Christian Prince, said to Mr. Jones, "There is growing up in India a Christ cult, entirely apart from the Christian Church, almost in opposition to it. The leading ideas of that cult are love, service and self-sacrifice."

But I need not multiply instances. Here are men occupying positions of leadership in their own country, some not yet disciples of Christ, who do not hesitate, in spite of the prejudices that gather round a religion that seems to them purely Western and a faith that is but little believed in by their rulers, openly to acclaim Christ as the Saviour of the world.

Of course, it may and will doubtless be said: "Let us admit all you say, and we grant it is deplorable, but has it ever been any better? Take

the first age, the Apostolic Age, was the Christ-consciousness more widely diffused then than now? Was the Church at large more definitely Christian than to-day?" We have only to throw ourselves back to that time and recall what the New Testament and tradition reveal to realize how different it was. The Church then preached but one great subject, "Jesus and the Resurrection," nothing else was needed. In that short statement the whole Gospel was revealed. Here was One crucified under a Roman Governor who was proclaimed as the Saviour of the World, the proclamation guaranteed by His Resurrection from the dead. This was the head and front of the teaching. And it was because of this the Church was persecuted. Drop Christ and all was well. No one would find serious fault with you for believing that God was One rather than many, a Providence rather than a Fate; but to say that the Prophet of Nazareth was God was monstrous and dangerous too, because it implied a sect that condemned all other religions. When a man then became a Christian Christ filled his whole religious horizon and imposed upon him the most serious responsibilities. He might have to give up his home because of Christ. He might have to go to prison because of Christ. He might be called on to die because of Christ. He would be obliged to give up heathen festivals because of Christ. He would be compelled to consort with humble and ignorant people because of Christ. Christ affected all the details of his life, his food, his pleasures, his friends. Therefore, Christ was his one thought. He could

never lose consciousness of Him. In those days detach Christianity from Christ and it vanished ; there was nothing left. And when a man went to the Christian meetings it was always Christ that was preached. Was the priest unfolding the nature of the Church, it was the Body of Christ. Was he arguing against sins of impurity ? It was on the ground that they were members of Christ. Was he speaking of the greatness of their inheritance ? That sprang from the fact that Christ dwelt within them. Was he absolving sin ? It was in the name and authority of Christ. Was he excommunicating a sinner ? He delivered him to Satan in the name of Christ. Was he communicating ? The broken bread and the cup of the Covenant were the Veils of Christ's Presence. So Christ prayed to, confessed, praised and worshipped was by His Spirit the source of the extraordinary energy and enthusiasm of the Church.

Can we say that there is anything like that to-day in Western Christendom ? Should we not, on the contrary be obliged to confess with Professor Seeley—" Certainly the direct love of Christ as it was felt by His first followers is a rare thing among modern Christians. His character has been so much obscured by scholasticism as to have lost in a measure its attractive power. The prevalent feeling towards Him now among religious men is an awful fear of His supernatural Greatness and a disposition to obey His commands arising partly from dread of future punishment and hope of reward and partly from a nobler feeling of loyalty which, however, is

inspired rather by His office than His Person. . . . That is wanting for the most part which Christ held to be all in all, spontaneous warmth, free and generous devotion." And then he adds, "That the fruits of a Christianity so hollow should be poor and sickly is not surprising."

Now what, may we ask, is the cause of this apathy and cold indifference to Christ, in a country where almost everyone would feel injured if he was told he was not a Christian?

I. *The lack of seriousness.* Religious thoughtfulness is essential for any movement that would bring us back what we have lost.

"To the leaders of the Tractarians, religion," writes Dean Church, "really meant the most awful and most seriously personal thing on earth." That was why Dr. Newman's Sermons had such a powerful effect. The first sermon, "Holiness necessary for future blessedness," was typical of the rest. And coming from one to whom religion was "the most awful and personal thing on earth," they appealed to the conscience with amazing directness and force. But the religious attitude to-day is different. It is characterized by impatience and lightness, a lightness that dreads intimacy with God. An intelligent man occupying an important position was asked why he did not come to Church, and replied, "God is too personal with you." He preferred to think of Him in the abstract as a living, moving Force inspiring all things. He did not wish to know how. He dreaded the nearness of God. God is infinite in Majesty, awful in Holiness,

terrible in Power, and intimacy with One so great and mysterious can only be thought of by those who feel the mystery of life and walk meekly and humbly before God. The chatter of magazines and newspapers shrivels up before the Presence of One Who is a consuming fire.

II. *There is little or no thought of the Future.* With the loss of the old ideas of heaven and hell everything after death has been lost. So the idea of fitness for new conditions is of no importance, since no one knows what the conditions are. Hence the idea of being saved from eternal loss by Christ and of being a learner in Christ's school, under His own personal guidance that we may be able to grapple with an entirely novel situation, has no place. The direction, "Ye shall become perfect as Our Father in Heaven is perfect," is only considered to apply to the few who are spiritually ambitious. Most men's ambitions do not reach beyond this world, they have no care to excel in the next. Having reached their position in this world through friends, they hope this may be the case in the Great Future, and they come to church, not that they may learn something of the Mystery of their being and destiny, but that if Christianity should after all be true, they may be safe. Life is admittedly risky ; no one can tell when it may end. It is well, therefore, to be on the safe side, and the Church, especially the Roman branch of it, definitely offers safety. If, as Henry IV said, Paris was worth a Mass, surely the next world is. And with the shelter the Church provides is found such

intellectual satisfaction as deepens the assurance that all will be well. Shelter and food provide a sufficient motive for keeping in the old ways.

III. *Lack of instruction about the Person of Christ and His attitude towards us.* Far back in the past there is a dim recollection of God's Friendliness. At our mother's knee or in Sunday School we learned to sing :

" There's a Friend for little children
Above the bright blue sky,
A Friend who never changes,
Whose love will never die."

But this bright vision soon faded and the Friendship never became a reality. We were taught to say our prayers, go to Church and live a clean and honest life ; but the thought of a close and intimate friendship sealed at our Baptism never had any abiding place in our consciousness. At school we now and again heard of Christ as a great Hero or loving Saviour, but we never knew Him, and the need for knowing Him as we might hope to know some University teacher, who was a friend of our Head Master, was never impressed upon us. Religion never covered but a few moments of our life.

IV. *Ignorance of the Holy Spirit.* But perhaps the most potent cause of this failure to apprehend Christ as a Friend, lies in the widespread ignorance of the Holy Spirit as the Person who makes Him known. We have seen that the new fellowship which the disciples enjoyed with Christ, which was so real and which completely changed their habits

of thinking as well as acting, was due to the Holy Ghost. It is, of course, obvious that careful preparation for Confirmation must contain some teaching on the work of the Blessed Spirit, but unless my experience is mistaken, it is of the Spirit as the Spirit of strength, who confirms the good desires and resolutions of the candidates. It is not as the Spirit of Christ, whose chief office is to make Christ plain, as Christ's chief office was to make the Father plain, and not only to make Him plain, but attractive and companionable, the real Guide of our Life. The tendency is to separate His work from that of Christ, to make it something additional. We do theoretically regard Him as the Teacher of the Church, the Guide into all the Truth, but as He is seldom associated with our intellectual life, our lessons at school, our studies in the University, so still less is He known as the One Person who can help us to know God personally through Christ. Though we often repeat, we have forgotten the teaching of, the most catholic hymn known to us :

“ Teach us to know the Father, Son,
And Thee of both to be but one,
That through the ages all along,
This may be our endless song—
Praise to Thy eternal merit,
Father, Son and Holy Spirit.”

CHAPTER V

THE ENDEAVOUR TO RECOVER ITS PRESENCE

IT appears from what has been said in the previous chapter that the Christ-consciousness as a practical working force, manifesting itself in manifold gifts, as in the first days, has largely disappeared from Western Christendom. It is, of course, enshrined in Liturgies and formularies and active in many circles of devout Christians, but remains the privilege of the few. Some would urge, however, that such a sweeping statement ignores one of the few facts that give cause for unfeigned thankfulness and that is the increase of Celebrations and communions made.

Whilst attendance at Church and Sunday School appears to decline, the appreciation of the Eucharist, the Mass or the Lord's Supper, as it is variously described, steadily grows and with it, of course, the Christ-consciousness. But this welcome fact only attests what may be described as an intermittent consciousness, a consciousness of Christ's coming, but also of Christ's leaving; an experience limited to the service, attested by the lighting and extinction of the candles. He was there but is gone. The work of the day with its joys, sorrows and anxieties, is done apart from Him. Now and again

—quarterly, monthly or weekly—the soul goes out to be filled, and then for large numbers it is all over, the grace gradually diminishing till the time comes again to be renewed. There is no permanent Christ-consciousness. That belongs to the Mystics. Now, I do not wish to go over the evidence of the New Testament again, with its testimony to the perpetual consciousness of Christ's Presence through His Spirit, but rather to raise here the question whether the Holy Communion, which so many regard as the opportunity for abiding in Christ and Christ abiding in them, had not some other purpose in view, including that, of course, but not making it dominant.

The Doctrine of the Real Presence was no doubt the central point of the Tractarian teaching. It testified to something that had been forgotten. The Deistical controversies of the eighteenth century had questioned even the fact of God's existence, and the Church, the only organ through which Christ could make Himself corporately known, was paralysed through the political selection of Bishops. The new Wesleyan Society was suffering reaction, and with the Evangelical Section of the Church was largely relying on phrases, bits of Scripture and hymns which once had power but now failed to bring a sense of reality. Those who heard unintelligible shouts of Salvation, of the Blood of Christ and its saving merits, went back to the Gospels with their wonderful homely details of that extraordinarily Real Life, and felt a difference between sermon rapture and His simple words and

deeds.¹ It was not that the note of sincerity was wanting, but that the fact proclaimed seemed to lack substance in its presentation. The Person of Christ was being obscured, and mists were being generated by the heat created in controversial discussion, where words were thrown from one side to another. And then there came this phrase, which fell with startling effect wherever it could find a hearing, "The Real Presence," as though Christ had vanished, or that there had been something unreal, misty and shadowy about this, but now it had been manifested and made real. Evidently some felt that He Who had been once in Palestine was still here, on the earth, not in the sky, but really, truly, actually in our streets and lanes as in the days gone by. And this reality was attached to a service, the only one which we know that He had Himself instituted. It was expressed in human terms, Body and Blood, for Body and Blood were the words used. There was, then, the old Humanity, but transformed by the new life of Him who sat at the right hand of God. It is strange that this revival of an old and Catholic belief should have caused such sensation as it did. To some it savoured of superstition and magic, a "bringing Christ down" by the words of the Priest, to others it seemed a new presentation of the Romish doctrine of transubstantiation; but to yet others it was as though the Risen Christ had again been seen and known on the earth. And to them it brought awe, followed by rapture. Previous experience had been so disappointing—stretching

¹ See *The Oxford Movement*, Dean Church, pp. 14, 15.

out their hands to find the Great Reality, many seemed to have grasped a shadow ; it is true the shadow was more than recollection, just as an old letter or a faded flower is, but it could not be handled ; it was so subjective as to make it always questionable as to whether it was simply a passing feeling stirred by the emotion of the moment, a hymn, a sermon, a prayer. But now the old words of the Institution solemnly pronounced by the Church seemed to guarantee a real objective Presence. There was a revelation. The words, " This is my Body," brought Him back. He was again saying what He said in the Upper Room, saying it of the Bread which lay on the Altar before Him ; and however great the mystery, the words proclaimed a fact, a fact independent of the priest or the worshippers, but not independent of Himself. The words were too intimate for that. No one could speak of His Body or Blood being present and yet He Himself be absent. They were admittedly strange, but they certainly attested Personal Presence. They were not like the medicines which a doctor designs for his patients which carry nothing of him beyond his personal authority and guarantee that if used they will benefit. They were not like the relics of a saint, which possess certain healing virtues but nothing of the character of the holy person to whom they are supposed to belong. Body means the corporate expression of Him of Whom it is the expression. And Blood, as the Bible tells us, is the " life." The words suggest, then, that the whole Christ in the fulness of His

human vitality is before us, and yet the fact that the phrases are separate, not "this is my Body and my Blood," but "This is my Body" and "This is my Blood," suggests that there has been that kind of sacrifice which is involved in the separation of Body and Blood. He is there, but as a Sacrificed Saviour. Such would seem to be the meaning of words admittedly mysterious. But in any case, whatever meaning be attached to them, it seems plain that the words point to a revelation external to ourselves of Jesus Christ, a real Presence to be acknowledged as all Divine Presences are acknowledged, with awe and adoration.

Now there would seem to be but little doubt even amongst many of those who have cast away Catholic tradition that the Holy Communion means this. They have insisted again and again, pointing to the words of their Confessions, that they acknowledge as heartily as an Anglican or Roman the real presence of Christ in the Holy Communion, as real as though He were again standing in their midst as on the night before He died. So at Lausanne the many minds composing the Conference were in agreement as to the Presence. But such an open confession is often confused by the fact that some persist in supposing that history demands a sitting posture, which no one would say marks adoration, and that reason claims that there can be no necessary connection between the Presence and the Gifts through which it is manifested.

But, further, the purpose of this unique mani-

festation, which is more and more widely believed, is not clear. Beyond the recollection of the Death and Sacrifice and the feeding upon it in devout contemplation, there is no clear universal faith. So the question arose, granted this widespread belief in His Presence, for what purpose is He there? Why come amongst us in this special way? It was not sufficient to say that Holy Communion was a family gathering in which all the members of the Church are expected to realize their union with one another through Him—the “one Bread” and the “one Cup” testifying to a very intimate fellowship—though even this has been marred by the modern practice of the individual cup, happily excluded from the custom of the Catholic Church. But this promotion of unity cannot be the main purpose of this strange Presence, though certainly included. Nor does it seem sufficient to say that we go to be strengthened and refreshed, though such help is one of the main benefits. He who believes in Christ’s abiding Presence at all times and in all places, who feels he is being carried as a child by his nurse through all the days, knows this feeding and strengthening is ceaseless. And by virtue of it he says, I can do all things in Christ, Who is strengthening (not has strengthened) me. Again, the recollection of the Passion and Death which the service brings so clearly before us is surely not to be reserved for occasions of communion. It must ever be before the Christian mind; for he is dead with Christ, and at times (and those are not the times of communion)

feels he is crucified with Him, as, torn by pain, anxiety, misunderstanding or contempt, he knows himself to be on the Cross in fellowship with Christ's sufferings. No, it does not satisfy the mind to be told that the manifestation of the Real Presence in Holy Communion is made chiefly with these objects in view. Nor is it, as the words of some seem to imply, chiefly for the purposes of adoration that we may have a sensible object before our eyes to stimulate our worship, to focus our feelings of wonder and awe. Being manifested, Christ must be adored; but being the true Son He is, whilst accepting worship and Divine worship, for He is God, ever leading us away from Himself to the Father, and specially in that service. In accord with this all the old Liturgies give but sparing opportunities for the worship of the Son or of the Blessed Spirit, centring all on the Father. This is important and needs to be stressed, for there is a danger lest the worship of the Son, which is His right and prerogative, and which is marked in the Heaven of Heavens by great outbursts of joy and homage such as "Worthy is the Lamb that hath been slain to receive the power and riches and wisdom and might and honour and glory and blessing," should engross the whole worship of man, as prayers to the saints have in parts of the Church engrossed the whole field of prayer. It is no doubt a reaction against the Humanitarianism widely prevalent, but it may defeat its own object in losing the truth of the Fatherhood of God in which the Divine Sonship is involved.

What, then, is the purpose of this amazing condescension of Jesus Christ in the Eucharist? Surely it is sacrifice—of ourselves, yes, and of Him.—Of ourselves. If we look back to the Gospel narratives we cannot help being struck by the constant underlying purpose of teaching and miracles expressed in the words, “Follow me.” Eager as He was to relieve pain, mitigate sorrow and make men well, He always had this in view that by it they should be caught up into the Divine life for which they were made; that they should recognize the universal law, apart from which man, however well he might seem to be, would be restless, incapable of loving God with all the heart, the mind, the soul and the strength, and his neighbour as himself; of really sharing the life of the Master.

For this was fully and completely expressed by Him both in Life and Death. For His Death was not an incident, but a living part of the whole life. Always from Infancy to Manhood, from the eternal past to the eternal future, He was “the Lamb slain from the foundation of the world.” Nothing in that last great act was in time save the form, the Cross, the nails, the spear—all else was eternal, stretching on into the present where the Eucharist is daily offered throughout the world, and back into the days of the Old Testament dispensation when the lamb was sacrificed on the Temple Altar.

Now man was not as God meant him to be, unless he was in that path. It was useless to admire Christ’s sermons, to thank Him for His love in healing, to come after Him with this or that

request unless the disciple was prepared for sacrifice. What that would entail He would tell them, for it would vary with each life, but sacrifice of some kind for God and man was essential. Now, that being the mind of Jesus, when He was instituting a world-wide Service He would be sure to have it in view before Him. So, in this Service, where we have the manifestation of the Great Reality, the intention is clearly marked. "This is My Body which is being given on your behalf; this do in remembrance of Me." And that "doing" was what He was then doing, as He stood in their midst, breaking His life, pouring out His Blood for mankind. This, then, is part of the great purpose, the highest in human life, as we all recognize, for which He comes, to kindle within man the flame of sacrifice which rises from the best part of him.

And, in the Garden secretly,
And on the Cross on high,
Should teach His brethren, and inspire
To suffer and to die.

And so at every communion His children gather, not only to learn the meaning of life but to use it well.

Each has his own difficulties in relation to either household, work, or family—husbands alienated, sons out of hand, daughters independent, fathers unreasonable, mothers frivolous and giddy, and then, as they come to the Eucharist, they see Him standing in the midst of a much larger and more difficult family than that which they know, offering

up to the Father all their cares, sorrows, pains and troubles in the greatness of His one sacrifice, and they are inspired to follow Him, to do the same, "We here offer up ourselves, our souls and bodies—to be a reasonable, holy and living sacrifice," to do what He did. That is what we say. But for this we need a strength not our own, so we press forward, to eat of His sacrificed Body and to drink of His sacrificial Blood, that we may be saturated in sacrifice and be caught up in that great stream of sacrifice which He presents to the Father. The Great Reality of Palestine thus becomes the Great Reality of the world, manifesting His Presence and purpose on thousands of altars, and in thousands of human hearts. He is present, as Father Benson wrote, as our Food and as our Oblation—but His personal action is that of a Priest towards God.

We see, then, the purpose of the manifested Presence in the Eucharist. It is not a reminder of the indwelling Presence, but a call, as it were, of the Christ without to the Christ within. For the time we forget all our personal communings with Him in secret, whether in prayer, meditation or ejaculation, and join Him in His great corporate act of redeeming love. We know that though in principle the whole world is redeemed, yet in fact a large part is still ignorant of it; that though, in a sense, the fetters are broken and the slaves are freed, yet immense masses of people know nothing of it; whilst of those who do, crowds are indifferent. We know that He being what He is, the great High Priest of Humanity still touched with the feeling

of human infirmities, must be heavily burdened and bowed down beneath the weight of the world's troubles and sins, and so we go out to Him, not thinking so much of what He bore on Good Friday, but what He bears now, not weeping because of the isolation and shame of the Cross on Calvary twenty centuries ago, but because of the dulness and apathy of the larger part of the world to-day, of man's indifference to His Sacrifice, just as though it had never happened, or were only a painful incident in a great man's life.

As Mr. Studdert Kennedy writes :

“ When Jesus came to Golgotha they hanged Him on a
tree,
They drave great nails through hands and feet and
made a Calvary,
They crowned Him with a crown of thorns, red were
His wounds and deep,
For those were crude and cruel days and human flesh
was cheap.

“ When Jesus came to Birmingham they simply passed
Him by ;
They never hurt a hair of Him, they only let Him die ;
For men had grown more tender and they would not
give Him pain,
They only just passed down the street and left Him
in the rain.”

Yes, “ left Him in the rain,” to be wet through with the storm that the dark clouds of judgment generate. It is this that presses on the faithful communicant as he goes forward to take part in

our Lord's great sacrificial action within the Holy of Holies. It is to pledge himself to do what he can to help forward the ceaseless effort our Lord is making to ensure redemption to all mankind. It may be said that in laying such stress on our fellowship with Him in His great offering and so little on our dwelling in Him and He in us, we are forgetting words so well known amongst us, in which just before communicating we pray, that we may so "eat the Flesh of Thy dear Son Jesus Christ and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us."

But in these words, we are asking not simply for His indwelling but for such an identification with Christ as may mean real spiritual oneness so that all the bodily outward side of our lives may be made active, living and unselfish by His Body, i.e. that our hands may be as sensitive in healing power as His Hands, that our feet may be as swift in works of mercy as His Feet, our eyes as quick to see human need as His, that the whole instrument of our physical activity may be as fresh and vigorous as His Who went about perpetually doing good ; and "that our souls may be washed through His most precious Blood," i.e. that our wills and emotions may be purified by the power of His unselfish life, that we may think and will as He did. It is in the light of these prayers that we ask that He may dwell in us and we in Him. For that is what indwelling means. This does not,

then, point to periodic and occasional indwelling, such as Faber sings of in his post-Eucharistic Hymn :

“ Ah, when wilt Thou always
 Make our hearts Thy home ?
 We must wait for Heaven
 Then the day will come.”

Such a prayer denies the fact, difficult indeed to believe, but bound up in the truth of the Incarnation and our Baptism, that Christ has already made our hearts His Home, that as He did not “ abhor the Virgin’s womb,” so He does not disdain the ordinary human heart, and by such indwelling Presence to make us His brothers and sisters as well as His Temples.

If we believe this it will appear that the manifestation of Christ’s Real Presence in the Eucharist is not primarily with a view to dwelling in us for the salvation of our souls, but of making us more and more completely one with Him in His desires for the world. He is already in us with a view to effecting the improvement of our characters, but here He calls upon us to be with Him in His great purposes for the world. There is no confusion as though we might substitute our personal communion with Him for our own needs in place of our communion with Him for the needs of the world. We make our private prayer and meditation that He may dwell with us to change our natures ; our Eucharist that we may dwell with Him to change the world. So He comes not for our self-satisfaction and comfort, but to uplift us into

the heavenly places where self is lost. But though that is the purpose of the Eucharist it necessarily emphasizes the reality of the Indwelling Presence. If we take the view of the Bishop of Manchester that the Body which is offered and broken is the Church, we seem to see the communicants, not as empty shrines waiting to be filled, but rather as living expressions of Christ waiting to be used, and bonded into one effective whole, one Body, that they may become the ministers of His sacrifice, the channels of His redeeming love. But in what we have said only part of His primary purpose is disclosed. The Holy Communion is mainly what the Passover was—a sacrifice of praise and thanksgiving for redemption, the one for the redemption of Israel, the other for the redemption of the world. As the Israelites looked back to that great act of God by which the nation became free—free for ever from the cruel bondage of Egypt, so the Christian looks back to that great act of Christ by which the world became free. Every Eucharist is for the Christian what national birth-days are to those countries that celebrate them, a time of rejoicing, specially appropriate on the Lord's Day when Calvary is seen in the light of the Resurrection. Now the true Israelite knew that though he could say that since God's deliverance at the Red Sea, "we were never in bondage to any man," yet both Assyria and Babylonia spoke of such bondage. He would always say such periods were but temporary and due to want of faith in God. The

remembrance of bondage never dimmed his Passover praises. So we, in our Eucharists, realize the present bondage—social, intellectual and spiritual—but we know that in spite of it we are free men. Christ has freed us, and if Christ makes us free, we are free indeed. And so the Eucharist has more than any other service been the new pledge of freedom. Statesmen, reformers, social leaders, humble men and women with plans for the betterment of children, uplifting of womanhood, purifying of manhood have brought their endeavours to the great High Priest of Humanity, that He might lift them up to the Father in union with His great act on Calvary; that as He won freedom for the world, so their efforts may secure freedom for those for whom they work. They are always presented with thanksgiving; no doubt, no misgiving, no question of shortness of means, nor of poverty of resources is allowed to haunt their minds. They see now in the light of the Resurrection the triumph of Calvary.

More might be said of that aspect on which so much stress is laid, on the Eucharist as the perpetual memorial before God of that sacrifice which was a perfect satisfaction for the sins of the whole world, that aspect on which the writer of the Epistle to the Hebrews lays so much stress. But we have confined our attention to three sides of Eucharistic truth which might make more real for us the Presence of Christ. The more we stress the Reality, the more often shall we be asked, “Why comes He? He Who is already in us, already with us,

where two or three are gathered together, why comes He? ” If, as we have tried to show, He manifests Himself that He may draw us into the sweep of His sacrifice, that we may be real disciples, giving ourselves to the Father for making good the redemption of the world, if He comes to remind us in a world where effort so often ends in disappointment, where wrong appears to triumph, where majorities seem to win and minorities to suffer defeat, where sacrifice appears to be made in vain, to remind us by His glorious self-sacrifice, imprinted on the eyes of faith, and by the manifestation of His Risen Form made real through His Body and His Blood, that Calvary with its single naked, suffering Figure triumphs over the world, then we feel that the Real Presence is indeed justified as the restoration to our minds of a Reality which none can disturb, the Reality of an ever-conquering and triumphant love.

CHAPTER VI

THE HOPE OF THE TABERNACLE

THE result of the increased acceptance of the restored Doctrine of the Real Presence was seen in the widespread endeavour to make the churches more worthy of it. Restoration of old buildings, renewal of altars and sanctuaries, care for altar cloths and linen, adoption of vestments, wafer bread, introduction of servers, were evidences that a forgotten truth had taken possession of the Church and made itself felt. Further, the Fulham Round Table Conference shewed there was more unanimity amongst all parties in the Church as to the truth of the Fact of the Presence than had been supposed.

But this was not the only effect. Faith in the Presence of Christ necessarily led to increased study and devotion to Him. Men like Dr. Pusey and Carter of Clewer, who were prominent in teaching the doctrine of Christ's sacramental Presence, gave much attention to the thought of His spiritual Presence. There was no danger at that time amongst the Tractarian leaders that Christ's perpetual Presence should be dimmed by the emphasis laid on His Presence in the Eucharist. Many of them had been brought up in the Evangelical faith,

and they developed rather than diminished that sense of nearness to Christ, which such faith encouraged. And the sermons that were written and the books that were published in defence of the principles they held were not only characterized by the best scholarship and knowledge of their time, but by what might be called a passionate devotion to Christ, lacking so often in the cold, intellectual treatises of our own time. Sermons like those of Newman and Pusey and Liddon's Bampton Lectures excite surprise when read to-day, that they exercised such power and influence over some of the best minds of their time. But they were written out of a living, personal experience of the Christ they preached. It was this that told. They knew Him Whom they preached and taught.

But whilst this double witness of preaching and care for outward reverence was being made clear to the religious world, there had sprung up in the world of letters a cry for reality as passionate as the cry for Christ. Carlyle in England and Emerson in America were each in their own way denouncing the damnation of insincerity and extolling the salvation of truth. They roused the Anglo-Saxon conscience and influenced both the art and literature of their own times as well as its religion. Men wished to know what the real truth about God and Christ was. Ellicott in his Hulsean Lectures, Ederheim and Farrar in their *Lives of Christ*, contributed notable answers. It is impossible for those of this generation to understand the sensation Farrar's "Life of Christ" caused. The Christ of the Gospels

seemed to have come to life again. So, too, Stanley's fascinating volume on "The Jewish Church," and Conybeare and Howson's book on the "Life and Letters of S. Paul" gave fresh reality to the Old and New Testaments. The Bible became a new book: its characters lived again.

But this search for reality naturally opened the floodgates of criticism. Other, but very different, books, those of Renan notably, had pictured a different Christ, and a different Paul. They seemed to have the advantage of freedom from traditionalism, and therefore to be more true. And out of all this questioning there arose what is now called the Modernist School, an unfortunate title, for it can claim no unique prerogative to set the old truth in a modern way. Every sincere Christian teacher does his best to do that. And no better expression of it has yet appeared than "Lux Mundi," "Essays: Catholic and Critical" and "Christus Veritas," all faithful and successful endeavours to express the old truth in language adapted to our own age. The so-called Modernist School seems, however, to take pleasure in ignoring the teaching of the past, except for the purpose of calling attention to its errors, and to be chiefly occupied in reconstructing a new faith out of such materials in the New Testament as criticism leaves, and such as are most agreeable to the particular doctrines the modern mind will appreciate. Their teaching, widely circulated by the press, not only denies the facts of the Virgin Birth, the Resurrection and the Ascension, but encourages a belief that the Christ

was only a kind of superman, more filled with God than any known person, but with a relation to men resembling that of a departed Hero, rather than that of an Indwelling God.

Now, those to whom Christ was the foundation of their lives, and who rejoiced in His perpetual communication of Himself at the altar, found it more and more difficult to persuade the poor of the truth of the Living Christ, which they preached. It was not only that in spite of constant celebrations their people refused to believe in Christ's Presence on the earth, but that in books, plays and pictures, they were up against another presence, possessed of extraordinary vitality and power, and seemingly much more real. In the cinema they saw the world brilliant, fascinating and alluring. Its characters might have hard times, but if they were fairly honest and upright, they filled remarkably fine situations. Sometimes it was just one of themselves they looked at, poor, obscure and friendless at the start, but in the end triumphing. And religion had nothing to do with it. What was to be done?

Some of those Priests, to whom the Altar was the centre of everything they found of value in the life of the Spirit, began to feel a new move must be made. The fervour of Sacramental faith had abated, and must be revived. Only a real Christ could overcome a real world. Only a real God could overcome a real Devil. But how could they present Him in such a real fashion that none could doubt? The power of the pulpit had evaporated.

The call to the Eucharist was disregarded. The interest in Sunday Evensong, the only service their people attended in any numbers, had abated. They preached Christ, they celebrated Christ's Passion, they sang of Christ, but He seemed to be a long way off. In some way by the eye as well as the ear they must be taught that He was in the Church.

But what way was open? There was a way well known amongst Roman Catholics, the way of the Tabernacle. Why not adopt it? It was simple, accessible and perpetual. Once adopted there would always be found within the Church a shrine to which they could point infinitely more sacred than Bethlehem or Nazareth, for whilst they but told of a Presence past and gone, this told of a Presence here and now. They could say definitely "If you want God you will find Him in the Tabernacle."

Of course, people must be taught about it. Reservation without devotion would be useless, except for ministry to the sick. But ministry to the sick was not the urgent need; what was specially wanted was ministry to the whole and well. What, then, could be more helpful in a world where the Presence of Christ was ignored than to have Him so exhibited in the Tabernacle that none could doubt His Presence. So the procession of "the Christ" from the side chapel, amidst hymns and prayers of adoration, to the High Altar was felt to be a real satisfaction of a real need. All present would say, "Christ is here of very truth." Then the Churches would

again be frequented and timid souls encouraged. And amidst the dull, dirty and degrading surroundings of a slum parish, the Presence of Christ would be focussed. It would be like the gleam of a diamond in a dark mine. Both Treasure and Life were there, nay, God Himself was there, let all who enter tremble before His Presence. Such with earnest men, was the claim of "Devotions" and "Benediction."

It was a strong, urgent and apparently perfectly reasonable claim. The need was clamant. Great Britain was drifting into Paganism. The churches, with all their beauty, romance and inspiring services, were being neglected, and Christ, Whose Presence alone could satisfy, was here made evident as an ever-present King. He was there always, just as He said He would be. "The fire should never go out," that was the old law for the Jewish Church: "the fire shall never go out," that was the new law for the Christian Church.

It was logical—Christ once in the Sacrament, always there. It was effective—Evensong with "devotions" had a new, compelling interest. It met the need, for an absent Christ was manifested to eye as well as mind. This demand many were ready to satisfy, and then came the smashing blow. In the new Prayer Book, affirmed by the Bishops, reaffirmed by the Convocation of both Provinces and finally ratified by the Assembly of the whole Church, this new departure which, according to those who made it, had been so helpful and had such promise, was forbidden. The Church of

England forbade it, nothing less than that. And this in spite of efforts made in high quarters that it might at least be allowed, that some compromise might be found by which a service so harmless and apparently so effective might have an opportunity of life in some places. The order to that party in the Church which had practised it and which was eager for its widespread increase, was more than disconcerting. It was an order to desist, to give up something that had been found helpful by men who were in the forefront of the battle. It was not merely a fresh refusal to get into line with the great Western Church and so pave the way for Union, but an unwillingness to sanction an earnest attempt to meet the spiritual difficulty of our time by presenting an ever-real Christ to an ever-real world. It seemed to say to the Anglo-Catholic party, "Thus far and no farther," "thus far" being the limit of what their fathers had struggled for.

Now for such a denial of a much-esteemed privilege already made use of in many churches with permission of Bishops there must be strong reasons. What considerations, then, have prevented many who hold high sacramental doctrine from following this new direction, from shewing their sympathy with men eager for the evangelization of their country.

I. *Its novelty.* Five hundred years in the life of a Church whose age is nearly two thousand provides no such degree of antiquity as the Church has always recognized to be necessary for a new departure in Catholic practice ; a departure which

affected the use of solemn mysteries, ordained by Christ Himself. Further, those leaders, who gave their all for the truth of the Real Presence, have shewn no desire for this departure, which would have been a perpetual witness to It. It is significant that Keble, in his book on Eucharistic Adoration, should have neglected such a clear illustration of his arguments as Benediction afforded, if he had thought it right to teach it ; and both Dr. Pusey and Father Benson write definitely against it. The former says, " There is absolutely no authority in the early Church for Reservation except for the sick, nor for placing the Blessed Sacrament in a monstrance, or raising It still less for blessing the people. This last seems to me a most unjustifiable use of the Presence which He vouchsafes us." Father Benson is still clearer. " However natural it may be to desire to have the Reserved Sacrament, the desire for it does and must stand in the way of profiting by the Presence of the Comforter. Christ is no nearer to us because of that Sacramental Presence. He cannot be nearer, for we are one with Him and He with us, and the Throne of God is nearer to us than any monstrance can make it."

II. *Its uncatholicity.* It is not universal. It does not agree with the old canon—" Quod semper, quod ubique, quod ab omnibus." The Eastern Church knows nothing of it.

III. *Its Spiritual Ineffectiveness.* The testimony of Anglican priests who have used it and found it helpful to their people has its own proper weight, but its importance is greatly diminished by what

we observe of the results of its practice in that Church where it has had long continuance. For over three hundred years it has been taught and practised by Rome, and we should naturally expect to find in France, Spain and Italy such fruits as those who have practised it amongst ourselves claim to have found. There would be a realization and love of Christ, such as we are now desiring so earnestly to find amongst ourselves. We should naturally expect to find a belief in and devotion to Him that is lacking in countries where this custom is unknown. In the course of years that Presence set up amongst men would inspire them with such a sense of His being amongst them that it could never be forgotten. But is this so? Nothing is more appalling in the records of the French Church than the contrast between two processions, which took place within six years of one another, some two hundred years after the Reserved Sacrament had a recognized place in every Church in France. One was that of the Blessed Sacrament carried through the streets of Versailles, in the presence of the King, Queen, Bishops, nobles and members of the National Convention to the Cathedral of S. Louis, each man carrying a taper in his hand; the other a few years later of the Goddess of Liberty, preceded by two bands of white-robed maidens marching down the aisle of Notre-Dame in the same city, ascending the altar, where hymns were sung to her, and speeches made in her honour. This climax to an anti-Christian movement had the sympathy of some Bishops and

Priests, and was agreed to by whole Communes, who renounced their Christianity. It is a terrible commentary on the spiritual value of a sacramental endeavour to make Christ present to an unwilling and ignorant people.

Or, again, if we look to another country where Roman Catholic practices are most highly esteemed and diligently observed, there may be seen constantly on the day when the Church celebrates Christ's Resurrection, the most brutal and revolting sight that can shock the eyes of Christians. There, in large open spaces, surrounded by churches that, in the service of Benediction, expose to the eyes of the faithful the ever-merciful and gentle Christ, are to be seen throughout the country the bull fights, regarded as the national sport of the country. Against this the Church raises no protest.

IV. *Its Liturgical irregularity.* It is questionable whether this devotion can be a true development of the principle of Liturgical worship. That as is well known, makes the Father the object of adoration, the eternal Son ever leading His people along that new and living way He has provided in the power of the Spirit. Our own offices, whether daily or occasional, always observe that principle. The Son is never the exclusive object of worship. Prayer is, of course, made to Him constantly (almost the whole Litany is addressed to Him), and worship abundantly expressed, but He is always recognized as the Way to the Father, as the Eternal Son presenting His Family before the Most High. This is the teaching of Scripture. In the Apocalypse the

Father is seated on the Throne, the Elders being prostrate before Him, but the Son is seen as a Lamb standing in the midst of the Throne and the four living creatures and the elders, as though one with them. Can it then be right to place the Blessed Son, Whose life, teaching, Death and Resurrection had ever in mind the glory of the Father—the last prayer of Intercession which S. John records illustrates this with great clearness—in a position where He is exclusively the centre of adoration, where there is no thought of the Father expressed or designed. Such a departure from Catholic truth and proportion needs a larger and fuller justification than it has yet obtained.

V. *Its materialism.* Lastly, there is a danger in the tendency to make the outward, even the Blessed Sacrament, the object of adoration. It is the Invisible Person of Christ, Who has taken to Himself for His own purposes the elements of bread and wine that they may be the vehicles of His most precious Body and Blood that we adore, not the outward veil, and we pray to be lifted up by Him into the Heavenly places where He presents His eternal sacrifice. The law of the second Commandment that we are to be content with an invisible God has never been repealed, and the attempt to put it aside even for the sake of finding the Christ brings its own nemesis. Inevitably it substitutes the outward for the inward presence of Christ. "I want Christ and I go to the Chapel where He is to find Him," so the Anglo-Catholic may say, instead of turning within to the Temple of his own body

where Christ dwells; "I go where the light shews Him to be present," instead of where the indwelling spirit is seeking to make Him known. Admittedly the Chapel of the Sacrament presents the easier way, and rids us of subjective questioning as to whether the Christ within is not the creation of our own fancies and imaginations, but like most easy ways and short cuts it fails in ultimate realisation. Periods between our comings and goings may not be so radiant as the times within the Chapel. Yet it is just at those times when we are assailed by temptation, struggle and doubt, that we most need to know He is with us.

The Church of England then has done rightly and it is well to know that it was not pushed to this determination by any Protestant cry. It had to face two facts, the needs of the sick and the needs of the whole. There was no question about meeting those of the first, sanctioned as Reservation is by antiquity and well nigh universal custom; but the needs of the second could not be permanently met by the new way suggested. It was not only comparatively new and uncatholic, but it ran counter to those deepest needs which can only be satisfied by the Spirit of God. When writers point to the perpetual presence of the Shekinah in the Jewish Temple which testified outwardly to the presence of God, or to the reservation of the manna in the ark, they are forgetting what the writer of the Epistle to the Hebrews tells us when he is considering the teaching of the temple and its divine offices, that, important as they were

and duly acknowledged by God in mysterious ways, they could not make the conscience of the worshipper perfect and only held till the period of the new order. They pointed not to visible but to spiritual counterparts.

There would seem therefore to be no doubt that sympathetic as the Church of England must always be towards those who are foremost in the battle against unbelief, materialism and sin, she was right in not only withholding her sanction but forbidding this new and attractive way of restoring Christ-consciousness to her people.

It is to be hoped that when their first great disappointment is over, those who have sought by this means to bring Christ near to the people may be led to emphasize that greater and more effective nearness of Christ within the soul, which some of the greatest of the teachers in the Church feared would be endangered by devotions to the Sacrament within the Tabernacle.

PART II

SEEKING THE REALITY

CHAPTER VII

REMEMBER WHENCE THOU ART FALLEN

IF the reasoning of the last chapter is sound, it imposes on the Church a great responsibility. If the high endeavour to make Christ's presence in the world more real by the use of Devotions is forbidden, the Church must show much clearer evidence than she does to-day that the Presence within the individual is so real that there is no necessity for that practice. It is useless to prohibit the latter unless we can point by abundant illustrations to a better way. There is no question of the need. The failure to recognize Christ as a Person moving in and about His Church is widespread. We acknowledge Him in word but ignore His works of salvation. Like Voltaire in his attitude towards God, "we do homage but are silent." The Church praises Him in canticles and hymns but her members for the most part have no confession to make of His saving power, His personal love, His daily mercies. There is no clear, sharp, well-defined witness to His grace save from a comparative few amongst the large number of those who profess and call themselves Christians. But how can such a change which depends on the individual Christian be brought about? As we read our New Testaments we find

in the Church at Ephesus, some thirty to fifty years after S. Paul's death, a state of things very similar to that which we see to-day in our Anglican Church life. The Church at Ephesus, like our own, had leaders of great distinction. It had rejoiced in noble traditions and wonderful privileges. It had been for three years the scene of S. Paul's labours, of the captivating and convincing eloquence of Apollos, of the persistent labours of Aquila and Priscilla—Tychicus the beloved and faithful had been minister there—Timothy was its chief pastor. This remarkable past naturally filled the Church with pride and zeal. All false teaching she abhorred. Those who pretended to come to her with apostolical authority were found to be false and were proclaimed as such. Against those, too, who boldly asserted that as long as their faith was right it was of little consequence what their morals might be she showed the strongest indignation. But besides her zeal for truth and morals she showed great efficiency and organizing ability. Her toil and patient industry were well known. Doubtless such a Church stood high amongst her neighbours. Though situated in a large heathen population, degraded and immoral, and superstitiously devoted to the great Temple of Diana, she had never betrayed her trust. Yet something was lacking, and He Who alone knows what a Church ought to be, Who walks to and fro in the midst of the seven candlesticks noting everything that is going on, saw in her body corporate a disease so grave and serious that unless it were checked she would die.

This was the chill coldness which in the physical body indicates that something is grievously amiss and in the Church that death is not far off. "I have this against thee," Christ says, "that thou didst leave thy first love." (i.e. Thou no longer lovest Me as thou didst once, and no activity, whether in faith or morals, can compensate for that.) "Remember therefore from whence thou art fallen and repent and do the first works, or else I come to thee and will move thy candlestick out of its place, except thou repent."

Now what can be done to check this wasting away due to activity without love?

There are three things to be done. (1) Remember the height from whence thou art fallen. (2) Repent. (3) Do the first works.

To the Ephesians such reasoning would come home with greater force than to us. For before they knew Christ they had been, as S. Paul reminded them in his letter (II, 1-4), in a low and degraded condition, walking according to the ways of the world, dominated by the prince of the powers of the air, governed by the inclination of their lower natures, indulging freely their appetites and desires, children of passionate impulse. But God, being rich in mercy, moved by the intensity of His love, not only brought them into union with Christ, but enthroned them with Him in the heavenly realms, as being in Jesus. The reality of all this they knew perfectly well. It was not simply a change of mind but one of condition, not that they now thought differently, but that they were in a different

position. In the Church they were not only being brought into contact with men and women of beautiful character and high and lofty aims, but were now the intimate friends of Jesus Christ, the Exalted One, high and lifted up, Who filled the Universe with His Presence. Instead of being dominated by the spirit of darkness they were possessed by the Spirit of Christ. Instead of being haunted by fears of coming judgment they were gladdened by the message of reconciliation. The spiritual world which they had dreaded was now discovered to be a real home, where, instead of toiling as slaves, they sat enthroned as kings. All this sprang out of the simple fact that they were "in Christ." And it is on this ground that S. Paul urges them to be so particular about their duties. As a head master of some celebrated school urges the boys whenever they are tempted to be slack or to play a low part to remember the honour of the school, so S. Paul urges these Christian disciples to remember the honour of Christ with whom they are so closely associated. "Be subject to one another out of reverence for Christ. You wives submit to your husbands as though Christ were your husband. You husbands love your wives as Christ loved the Church. Children obey your parents in Christ. Servants obey your master with singleness of heart, as though you were serving Christ," and so with all the relations of life. The two words "in Christ" control them all. "As a friend of Christ I ask you to do this. As a disciple of Christ you will surely do that. Indwelt by Christ you cannot do that."

And let us remember that for the Ephesians Christ was far nearer in time than Dr. Arnold is to a Rugby boy now or Gordon to the boys of his Home, and not only nearer in time but nearer in fellowship, a very close neighbour, a very intimate friend. To tell an Ephesian Christian that he had allowed his early affection for Christ to be chilled, and had forgotten the magnificent position to which Christ had raised him, was to speak to him of what he perfectly understood.

But to-day it is different. We have long passed out of heathenism into Christianity. The great position of which we have been speaking has been ours since our baptism as infants. There has never been any romance about it nor warm feeling. We have not even that sense of dignity which the son of a royal house or a peer's younger son feels. Membership in the body of Christ counts far less than to be a member of the Athenæum or of an ancient Masonic lodge. Being so cheap and universal it does not matter. There is scarcely any conception of it as a position of importance apart from theological circles where hot disputation may arise, not as to the greatness of the position, but as to when and how people enter into it. These reflections, which no one will say are unreal, only confirm what has been said, namely, how far the whole Western Church has drifted in lack of appreciation of the position that Christ once held in the Church. Consequently we give our moral instructions not on Christian but almost entirely on utilitarian grounds. Drunkenness may lead to an impaired digestion,

impurity to insanity. Parents should behave considerately to one another because of the children. Children should remember what their parents have done for them. Dependents should be honest and industrious, otherwise they would have no testimonials or certificates. Our whole point of view has altered and our motives have consequently changed, and therefore to ask people to do what they can to recover a position which they have never appreciated seems hopeless. In some way or other that position once so greatly treasured, that Friendship once so deeply revered, must be made clear. The difficulty is to know where to begin with those to whom God is more real than Christ.

We can at least say this. Though, to most minds, He is so vague and shadowy in His present relations with men, there is a keen desire to know what He was when upon the earth. Glover's "Jesus of History," Paterson Smyth's "Life of Christ," have had as wide a popularity as their fuller and more scholarly predecessors, Farrar's "Life of Christ" and Dr. Edersheim's "Jesus of the Gospels." The interest in His earthly life has not faded, but it is doubtful whether its significance, as expressed in the New Testament, has found any wider appreciation. His Death, from the subjective point of view, commands wide reverence, but the reconciliation effected by it is left amongst the debatable matters not yet settled. Still it is a matter of thankfulness that an appeal on the ground of Christ's character never fails. Taking that as our foundation, how are we to proceed in order to make

others realize the grandeur of the position from which we have all fallen? Let us take His own words recorded by S. John in his fifteenth chapter. He there discloses to the Apostles (1) the immense importance of their relation to Him; (2) the key to that position.

I. *The immense importance of our relation to Christ.* "I am the true Vine and my Father is the Husbandman." Very simple words, but showing quite plainly that human nature has no future apart from Him. He is the Vine. Evolution, progress, fruitfulness depend upon Him. The Father Who is the Great God of the Universe, by Whose decree human nature came into being, only works through Christ. God is the Husbandman. Every Israelite was conversant with the thought that his nation was God's Vine. The prophets had often used the figure, and the Vine was the national symbol of Israel. But the high ideal had not been realised and the Vine was soon to be uprooted. No effective help to the world would come through Judaism. But that a Person should be the Vine and the true Vine was amazing. Our Lord purposely contrasts Himself with the Jewish Church, speaking of Himself as the true, genuine Vine, that is, the one only stock through which the world will attain fruition. It is impossible for us to realize how great a sensation such a declaration made. He is single, and yet He speaks of Himself corporately; apparently only a human being and yet the source of all the life that is in the world. Now that is a tremendous assertion. Its exclusiveness is alarming.

None but God could assert it without amazing presumption. Even for a nation to claim such a position would be to outrage the feelings of all other nations. To claim that it alone was God's country and that the God of the Universe only worked through it would not only be silly but madly arrogant. But He, this Person whose life we know, whose words and deeds interest us so greatly, quietly lays down this position. Let us mark it, for, taking this for granted, we see that only in Christ are we in right relation to Him Who made us and the objects of His care. This He goes on to make clear. "Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it that it may bring forth more fruit." This is God's purpose with human beings. He only works through Christ. But not mechanically nor arbitrarily. There are failures as well as successes. If a human life is barren it is removed from Christ, if it is fruitful it is pruned that it may become more fruitful. Nothing is said as to the future of the barren life. It passes out of sight. Human destiny, then, lies in Christ. It is man's position won for him by Christ more than his own efforts that determines his future. To any thoughtful reader this is at first strangely awful, but it does emphasize the importance of not only being in Christ but remaining in Him. Goodness depends on Him and character is our chief hope. What happens to the rest of us matters little, but our personality—that is of supreme importance. So far nothing is said as to

what leads to barrenness or what leads to fruitfulness, that is left unexplained. But if we can grasp the meaning of our Lord's words (and they are simple enough), we can see the magnificent height to which those in Christ are raised. The position "in Him" is not only the school of destiny but the hospital of sick souls, not only decides human fate but inspires human endeavour. Our path of self-improvement is strewn with broken resolutions, no likelihood of progress seems to lie there, but in the Vine we are not left to ourselves, the Husbandman takes charge and so orders our circumstances that our characters will improve. Fruit will abound.

II. *The key to the position.* So far our relationship remains undefined, but the next verses make that clear. "Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the Vine, no more can ye except ye abide in Me. I am the Vine, ye are the branches." The mystery of barrenness or fruit-bearing is here explained. It depends not so much on industry, effort nor energy on the part of those in Christ, but on the mutual abiding of Christ in the member, and the member in Christ. We are so familiar with the words that it is difficult to realize the extraordinary love to which they bear witness and the large responsibility they carry with them. Perhaps few have been fortunate enough to hear, even from those with whom they are most intimate, the wish expressed that they might not only be their friends and companions but their moving spirit, dwelling in them as a part

of them. When one friend says to another, "I wish we could live in one another, that your thoughts might be mine and mine yours, that never for a single moment might we be otherwise than of one mind," he is going as far as love can go. And if this desire should be expressed by one infinitely above us in station, occupying a world-wide position and influence, then we should be fairly amazed at so great a condescension. "I cannot understand it," we should say, "for there is nothing in me to call it forth and no power within me to make an adequate response." And yet the words of Christ mean nothing less than this. If then the Jesus of Nazareth Whose life is so compelling and Whose character is so winning, having told us that He is the root of our being, the life of our soul, begs us to respond to His desire to possess us, we need no further description of the wonder of the position to which He has uplifted us.

But there is more. The love that breaks through the words also implies in the words overwhelming responsibility. Otherwise it might be possible to say that all they meant (and that all would far exceed the apprehension of many a modern Christian) was that we should live in Christ as we live in a favourite poet. "Dwelling in" in that case simply means dwelling on, implying nothing more than a mind in harmony with Christ's mind. It is Christ's appeal to us to be in sympathy with Him and His aims. So a Shakespeare student might say, "I am now living in Shakespeare and think of nothing else." Though that would be saying much and

would express truly what our abiding in Him might mean, it does not satisfy the corresponding thought of His dwelling in us. And further, it does not do justice to the great issues which He tells us are involved in the mutual indwelling. To abide in Him, He tells us, means bringing forth much fruit, to fail in abiding means barrenness. If we abide we are the objects of solicitude and loving care; if we fail to abide we are cast forth as withered branches only fit for burning. If we abide we become sources of power and can ask for anything with the certainty of an immediate response; if we fail we are taken away as useless. These alternatives are sharp and disturbing. They are not between intimacy and acquaintanceship, but between intimacy and estrangement, not between very close friends and neighbours but close friends and aliens. Let us give the widest possible interpretation, and there still remain consequences on the one hand so great and far-reaching as to baffle the wildest imagination, and on the other so dire and terrible as to spell utter ruin. The explanation lies in the greatness of love. Love, so it seems, always and everywhere carries a sword as well as an embrace. Its rejection is always a disaster, sometimes an appalling one. The obstinate setting aside of a mother's persistent love by a selfish son is bound to issue in tragedy. The contempt of a tyrannical husband for a wife's long unwearied devotion, will certainly bring him misery. Neither injustice, nor oppression, nor violence can hurt the man who employs them, as much as hardness. The

refusal of Christ's appeal is bound to be serious. But it is not of that we are thinking, but of the priceless heritage that belongs to those who are in Him and rejoice in staying there. It is not easy to make clear its magnificence. All illustrations fail. But we may think of some great teacher like Bishop Westcott being attracted by a miner's lad in one of the Durham colliery villages. With the consent of his parents he takes him back to Auckland Castle, adopts him as his son. After a good school education he sends him to the University and then takes him back to be his Secretary and Chaplain. There in the Castle he would share all the Bishop's thoughts and would be taken into his confidence. Old friends whom he might meet would often congratulate him on his good fortune. He would reply that though he was indeed fortunate to live in such comfort and honour, with so many opportunities lying round about him, that which he valued most was the affection the Bishop showed him and the trust he reposed in him. Such an analogy falls far below what the words of Christ suggest.

Perhaps our chief difficulty lies in the thought of man's insignificance. It seems absurd that God should think so much of him. What is man that Thou visitest him, or the son of man that Thou so regardest him? The answer is, as Pascal shewed, that Man as man, has in his nature the seeds of real greatness: so that he is great even in knowing himself to be miserable. A tree is no more sensitive to misery than to felicity. It is true the fact of

knowing himself to be miserable increased man's misery, but then, it is no less a demonstration of his greatness. Thus his greatness is shewn by his miseries as by its ruins.

The tragedy of human life, whether seen in drama, fiction or experience, constantly fills us with awe. Who can read or witness the great plays of "Hamlet," "King Lear" or "Othello" without a sense of the greatness of Humanity as shewn by its sorrows. So too its victories. A widow with everything against her, ill-health, poverty and few friends, struggling against all odds and yet bringing up her children and ordering her home with a quiet humour and with amazing success, is a witness to the possibility of human nature that fills us with pride. A lad giving up a lucrative position because some of his work is tainted with dishonesty honours the race to which he belongs. Or a beautiful woman, who in early married life is struck down with cancer, and though knowing that all the hopes of her happy married life are blasted, refuses to be beaten and goes on with a smile to the end, bears testimony to something in human nature that is divine. Or again a man who, owing to circumstances beyond his control, grapples with the necessity of giving up a fine house and establishment because he will not sacrifice moral principle, quietly saying to his wife, "I could not love thee, dear, so much, loved I not honour more," shews a greatness which belongs to the Sons of God. And these examples are neither few nor far between. They are not confined to race or climate. They point to the

height to which man may attain. They shew us how great he is. But independent of such signs as these, what right has any man to cavil at God's merciful intention to lift him to the highest. To quote Pascal again, "Man knows so little of the Divine Essence, as to remain ignorant of what he is himself ; and yet, disturbed at this imperfect view of his own condition, he boldly pronounceth, that it is beyond the power of God to qualify him for so sublime a conjunction." God's thoughts are not our thoughts, nor His ways our ways. He has, however, given in the saints of God a clear proof of the magnificence of our position in Christ. They are the best help we have in assuring ourselves of the wonderful possibilities that lie before those who are in Christ, and they are a countless number of every tongue, nation and tribe. Men like S. Augustine, Dante, S. Francis of Assisi, S. Anselm of Canterbury, Francis Xavier, George Herbert, John Wesley, Shaftesbury, Wilberforce, Patteson and Livingstone, and women like the Blessed Virgin, S. Monica, S. Catherine of Siena, S. Theresa, Elizabeth Fry, Susannah Wesley, Josephine Butler, Sarah Martin and Mary Slessor—to mention but a few—show the wonderful opportunities in character formation that lie before persons that make fellowship with Christ the foundation of their life. As we set them and the noble company of confessors, reformers and martyrs against the human degradation of which the newspapers and experience tell us, we feel the justification of our Lord's words. We are led to wonder what the Church could

achieve if, instead of making hard and repeated endeavours to climb the heights of God, she were by a great act of faith to place herself there and from that high position to do her work for the world. "Respondete natalibus," S. Cyprian used to say. Respond to the greatness of your birthright and give Christ the chance He desires to lift you above the sordid surroundings of a wholly material life. It is not as though He placed you high and then left you to yourself. His words are "Abide in Me and I in you." In other words He calls us to fellowship, and fellowship, as experience and history assure us, is the only method by which man has ever risen. Isolated, apart from others, man remains a moral dwarf, but in friendship with the best he becomes noble. And the higher this fellowship the more remarkable are the heights to which he ascends. Given then the possibility of Christ's friendship, the unreality which depresses us as we take our paths through the world disappears. So long as we are with Him and He with us, there is nothing impossible. All things are ours, Heaven as well as earth. As the recollection of a good home has often pulled a man out of the mire into which he was sinking or as the tradition of a good name has often led a man at a meeting to take a line against his own personal interests, so the extraordinary privilege Christ has given us of His Friendship has in countless cases proved itself to be of immeasurable power, lifting men, women and even children to great acts of venture and daring. But we must be susceptible to it. The

world is full of stories of the devotion of noble wives to degenerate husbands, of unselfish comrades to unworthy companions, of teachers who sacrificed time and rest to stupid and unresponsive pupils. Christ's offer of friendship by itself will do no good. There must be a readiness to profit by it. This readiness is described in the New Testament as contemplation. We go forward "as we look unto Jesus." All those whom we admire for having scaled the heights humanity presents to us tell us in S. Paul's words that it was whilst they fixed their minds on Christ that they reflected as in a mirror the glory of the Lord and were changed from glory to glory by the Spirit of the Lord. Just as a mirror set in the face of the western sun throws back its light, so they "with unveiled face," watching the character of Christ, experienced gradual change. Inspired with admiration of the glory of Him who was their Husband and their Head, they kept continual watch, not only as to what He would speak or do in their circumstances, but as to what He actually did say and do when on earth, and men took note of them that they had been with Jesus.

CHAPTER VIII

DO THE FIRST WORKS

WE have tried to explain something of what this mutual abiding of Christ and the Christian really means. We have also seen how great the position is that Christ gives us, but all who have any experience of our modern Christian life know how difficult it is to persuade the average Churchman that this is his position, that whether conscious of it or not, the Church in her prayers and worship assumes that he occupies it. Even if we were able to make him see that Christ was "in him" as some great ancestor was, and that there was a power of Christ-heredity behind his action—true, though very inadequate—he would still wonder what the corresponding clause "in Christ" would mean, what duties it implied, and how such a mystical conception would be likely to influence his practical life. The word Friendship, which I have used so often, perhaps brings it home better, but it is always met by a reasonable sense of unworthiness—"His Friendship cannot be mine." And yet neither the thought nor its practical realization are improbable if we believe God to be our Father. But of this I have already spoken, and only mention it here in order to say that the

main difficulty is not intellectual but practical. No friendship can be felt unless we are in the main in sympathy with our friend and are taking such steps as will make that sympathy sincere and intelligible. Friendship always demands two things—I. Negatively: That I keep from all companionship and atmosphere which my friend would shun. II. Positively: That I cultivate all such studies and opportunities as may enable me to understand him better.

I. We “cannot serve two masters” nor “can two walk together except they be agreed.” That is why our Lord insists on absolute devotion to Him at the start, a devotion greater than that which we have to parents, wife, husband, children or self. In the earthly sphere, marriage, man’s highest friendship, demands this—“Wilt thou forsaking all other, keep thee only unto her, so long as ye both shall live?” is the question the Church puts to the husband, a similar question being addressed to the bride. “Forsaking all other” is a very strong phrase and implies life-long loyalty. To keep this means that the married pair separate themselves from all such society and circumstances as may cause them not only to break their promise, but even to dissipate the spirit that lies behind it. Cost what it may the husband, because he wishes to keep pure and unsullied the love and respect of one who has given herself to him, takes pains to avoid friends and places which, in former days, he was wont to frequent. To this he had made up his mind when he asked her hand in marriage.

He finds his loyalty is more than rewarded not only by the love he wins but by the many other attachments and friendships he makes, in which they both are concerned. His wife's friends and the friends he makes through her become a great enrichment to his life. So it is with the Great Friendship—"Forsaking all other, keep thee only unto Him"—which means plainly enough that we do not go where He would not go, we do not read what He would not read, we do not make friends with those who would not be friends with Him. This does not point to a narrow puritan life in which we set a limit to the friendships and feelings of One who was called "the friend of publicans and sinners," but it does mean separating ourselves from all such persons and circumstances which practically force us to adopt an attitude which we know was never His. It may well be that duty may lead us to such places, but we are then compelled to make it clear by some means or other that their aims are not ours. To confess Christ as our Ideal is never easy, and specially where He is not welcome it requires great courage. But unless we confess Christ, we imperil our relationship with Him, make it more difficult to see and know Him. And this must, in its application, be extended beyond persons and things to reading. Probably not the most observant person has ever rightly calculated the effect that books and magazines have had on the formation of his character. A man who would not dream of inviting someone who was impure and loose-living to his house, will yet have

on the table in his drawing-room something far more dangerous in the shape of a clever, brilliant book which not only denies what he holds dear, but, if its thoughts were adopted, would destroy everything for which Christ lived and died. And he would do this on the plea that we must not be narrow but must know all that other people are thinking of, forgetting that as surely as bad food will injure the health, so impure thought will injure the character, spoiling the taste, coarsening the feelings, and, above all, impairing his vision. "Blessed are the pure in heart," said our Lord, "for they shall see God," meaning that those who keep their minds not only clean but sincere in their loyalties will have vision for the best, will see and understand the highest. When a man, on being told of the friendship of Christ as his highest privilege, puts it away as mystical or sentimental, far removed from his practical life, it is possible that by unconsciously living a life alien from His aims and adopting views which contradict His spirit, he may have become unfitted to understand and appreciate the beauty of that character which has ever drawn men to Himself.

The first thing, then, that is necessary to recover our old affection is to clear our lives of all that lowers or coarsens the thoughts that we ordinarily associate with our friend. For example, if our friend is a good musician we must avoid concerts, songs and compositions that spoil our taste, or if he is a great artist we must keep away from all painters and exhibitions that vulgarise; so if he

is a great saint, then for our love of him we keep away from all such worldly society as may make it difficult for us to believe in his ideal. So our Lord said, "How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?" How can ye? This perpetual popularity-hunting, this desire to be praised and made much of, with that indifference to God's opinion which always accompanies it, spoils faith, makes it impossible, for its whole spirit is opposed to faith's ideals.

II. But granted this what is our positive duty? To do the first things. A wise clergyman once advised all those, whether wives or husbands, who had lost the old warmth of the early days, to cultivate the first loyalties which had been dropped, e.g. the morning kiss, the letters and telegrams when absent from one another, the Christmas presents, the birthday outing, the numberless little acts of courtesy and thoughtfulness which shewed the honour in which they held one another, and in that way he felt sure the old love would come back. He was right, for love is stimulated by action rather than by thought. At first such duties may seem to be conventional and, being without feeling, to be so unreal as likely to do harm rather than good. But it is not so. Deeds are more eloquent than words and have the advantage of silence. So in our endeavour to recover that first love of Christ which has been lost let us take up again those first loyalties which meant so much in our first days—(I) Prayer, (II) Bible Reading and

(III) Sacrifice. They express just those fundamental elements of Friendship—Intercourse, Knowledge and Unselfishness—without which it could not exist.

I. *Intercourse or Prayer.* It is obvious that there can be no friendship unless the two would-be friends come together. It is not necessary that they see one another, though it is difficult for those in the body to maintain friendship of a purely spiritual character. Letters may do much, and provided they are full, expressive, frank and natural, affection may be maintained. But ordinarily people look back as they look forward to those opportunities of real heart-to-heart talks, when countenance, hand and voice enable the inner personalities to leap out into real life. Friendship was never built up on silence. There must be intercourse and it must be free, spontaneous, without shyness and formality, and not mainly for the sake of information or instruction, but for the expression of mutual affection and confidence. Lives very unequal in position and knowledge have been welded closely together by the natural outpouring of thought and feeling. This fact, which no one will dispute, must be borne in mind when we think of the friendship of Christ. The basis of it necessarily is prayer—and prayer not so much in the sense of petition and asking as in that of admiration and trust. If a close fellowship exists between a master and a servant, perhaps there is very little thought on the part of the servant about questions of wages or promotion because his friendship has lifted him

higher. He chiefly rejoices in his master's wonderful character as seen in the numberless little things he is always doing for him. This is what he likes to tell his wife, "He treats me as a friend, tells me of his plans and difficulties, and now and again asks my opinion." So too if the friendship of Christ is to be a reality there must be something of this expressed in our prayers. As a rule prayers are conventional, brief and purposeless, or, when real, chiefly concerned with asking. There is little or no attempt to share with Christ the thoughts and hopes that make up our day. We say little or nothing of our recreations, expectations, plans and difficulties, those things that make up the staple of life and of which we talk freely with earthly friends; or if we do mention them there is little expectation that anything will happen in consequence. And there is but little open admiration of Christ's beauty, love and wisdom. We can imagine how simply, familiarly and trustfully the disciples spoke to our Lord, how He encouraged them, met their fears, and rejoiced their hearts, and it is along that line of freedom that we ought to follow, otherwise friendship is impossible. It is with these free and open talks, these hymns of praise and adoration, these perpetual references during the day to His wisdom and foresight and power, that we presently gather a storehouse of remarkable experiences which helps us to know and trust Him better. For the talk is not all on one side. He has His words for us, His directions and His counsels. His Spirit interprets for us :

“ And His that gentle voice we hear,
Soft as the breath of even,
That checks each fault, that calms each fear,
And speaks of Heaven.”

II. *Knowledge.* Prayer soon becomes unreal unless strengthened by knowledge. If we are to talk reasonably we must be intelligent and know as fully as we can. This knowledge is given us in the Bible, which is a revelation of Christ's character. So it is difficult to see how anyone can be a friend of Christ without knowing it. But in spite of all the helps that modern study of the Bible by competent scholars has given us, how few read it and make it their chief guide to the Christian faith. We do not wonder, then, that Christ has few friends. “ If ye believed Moses,” Christ said to His disciples, “ ye would believe Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words ? ” The one depends on the other. The Bible and faith in Christ go together because there can be no real faith without knowledge. The study of the Bible, therefore, is essential to the realization of Christ's friendship, and has always been felt to be so. But it must be reasonable. Though it is interesting to know the history of the Jewish people and of the Christian Church, we do not read the Bible primarily with that end in view. Our chief aim is to know God as revealed in Christ. So we study the Old Testament that we may learn how God educated the Jews, and through them the world, to know His Son. The New Testament tells us how He came, lived, died and rose again, and what

these acts meant. Christ, then, is always the centre of our reading. We see what He was to Abraham, Jacob, Joseph, David and the rest, and also what He was to Israel and to the great nations of Egypt, Assyria and Babylonia and, being the same to-day as in that far-off yesterday, we are able to understand His relations with people and kingdoms to-day. So the New Testament, which records His founding and guiding the Church, helps us to see what He is doing to-day with that immense Society of which He is the Head, which extends all over the earth. There is much unprofitable reading and waste of time, meditation often being very unintelligent, so Bible reading is disparaged. But when taken rightly it is Christ's Book, by which we learn His character and purpose.

III. *Sacrifice*. Necessary as intercourse and knowledge are, it is sacrifice that carries friendship farthest. It is what our friend has done for us that remains in dark and doubting days the sovereign test of friendship. "I shall never forget that in my illness he stayed up the whole night, that in my sorrow he gave up his holiday in order to take me abroad, that when I knew not where to turn, he paid off all my debts and set me on my feet again." These facts conquer all misgivings in dreary days, when we are disposed to doubt everything. And if our friend's sacrifice carries us along the same path, if out of joy in what he has done for us we are moved to make real sacrifice for our friend, then we are bound each to other by the

strongest ties that are known. Our union is completed by our mutual sacrifice.

It is needless, of course, to say how this third help to friendship is expressed on our Lord's part. Again and again in the Eucharist the amazing words are said to every communicant, no matter what his character or condition may be, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." So we are reminded in the most forcible way of what Christ has done for each of us. He has not only made us and cared for us but died for us. We should be ashamed to say that we hardly knew the man who saved us from drowning, or that we never wrote to the friend who sacrificed his health to get us out of a desperate position, and yet our relation to Christ is of greater indebtedness. This is not the place to explain what is meant by the Cross. But we all know that it expresses the fact that Christ died for us, and all that we have in the present and all that we look for in the future is due to that fact. Had it not taken place the whole world and we ourselves would be without hope. His Death changed everything. If then we are to know Him the Cross is the way. We fail to understand Christ's forgiveness of the woman that was a sinner, of the penitent malefactor or of ourselves, because His Death on the Cross remains such a mystery to us. But there it is, to be thought about, prayed over and thanked for every day of our lives. And in the light that streams from it we understand more clearly His strange

acts of love in the Gospels and in our own experience.

Now, His sacrifice ought to provoke us to love and good works. It is impossible to remain indifferent to it. We must make some response. And so many who have been touched by its power long to have a share in it, to have, in S. Paul's words, "the fellowship of His sufferings." For though we cannot add to its merit or perfection, for it is "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," yet we can bring its power home to others by associating ourselves with it. Lincoln's Emancipation Act, sealed by his death, freed all the slaves, but freedom was of little use to the slaves till those who cared for them made freedom real by providing teachers, schools and industrial colleges by which they were taught to read, work and take their part in the civic life of their country. So those who have knowledge of Christ's Death rejoice in sharing His burden of taking away the sin of the world by taking such part in it as they are able. And so the words which once seemed so stern, "Whosoever doth not bear his own cross and come after Me cannot be my disciple," i.e. "will never understand Me," have a new significance. The pupil who would know his artist friend must know art, and the scholar who would know his Professor must know letters; so, too, the disciple who would know Christ must know His Cross, for that was the essential characteristic of His life. We find then the most intimate friends of Christ have always been

great sufferers. Not by asceticism or self-chosen discipline, for He Whose Cross was the largest and heaviest was no fakir, but by bearing the Cross that duty placed on their shoulders. And amidst all its pains, discomfort and shame they have learned, as S. Paul said, to rejoice, for when it bowed them down and they felt weak, then they experienced the power of Christ resting upon them, and when they had horrible doubts of its justice, then they remembered that with Him it had great redeeming power. In the fire they feel Him walking with them and on the scaffold they see Him waiting for them. Sacrifice was never so much an obligation as a response awakened by His sacrifice. Like the soldier they want to be near their General in the fight; like the follower of a desperate cause they like to be near their Leader. Redemption to them is an ever-present fact, not only a matter for rejoicing but also something demanding their allegiance and their ceaseless efforts.

Such then are the first and most obvious things to be done if we are to realize the height on which Christ, by His indwelling, has placed us, and to realize again "the first love." And as we have seen, they are necessarily associated with three great duties—Prayer, with all that it means in thanksgiving, praise and petition; Bible Reading, with all that it implies in study, meditation and continuous contemplation; and Eucharistic worship, with all that it covers in sacrifice, service and adoration. These being steadily maintained, the old love of Christ naturally awakens. We all spend much of

our time in our prayers bewailing the fact that we are not what we used to be, that our love is so faint, our knowledge of Christ so weak ; but the love of Christ, like the love of our friend, is subject to certain conditions. Unless they are fulfilled we necessarily remain cold.

I must not close this Chapter without a word as to the greatness of the promise attached to those who have recovered their early love of Christ—"To him that overcometh," i.e. who conquers all the temptations that beset him in his endeavour to pray simply, to know clearly and to sacrifice wholly, and so to love Christ, "to him," it has been said, "will I give to eat of the tree of life which is in the midst of the Paradise of God." That beautiful imagery reminds us of a time in the far past, the ancients called it The Golden Age, when God and man lived in such friendliness that there was no sense of strangeness between the Creator and the created, no feeling of constraint or bondage between the Sovereign of all and His subject, but rather a wonderful homely familiarity such as existed on earth between Jesus and His disciples. That old past will be renewed. That is the promise. Struggle to know Christ and to love Him ; it will and must mean sacrifice of time, money and friends, but it will not only give you the joy of His affection here but admission hereafter into a fulness of life, beauty and love which is inconceivable and can only be imaged to us under the picture of a wide, spreading park, studded with glorious trees, not only giving rest and shade but by their fruits

giving continuous life to the men, women and children that rest beneath them. Love, of course, is its own reward, and the love of Christ, judged by the expressions of those who have known it, is more satisfying than the love of man or woman. It stirs deeper emotions and awakens greater intellectual aspirations, sometimes beyond the power of human strength to bear ; but it leads on to joys far more wonderful than any we know here, to fulness of life in the Paradise of God.

CHAPTER IX

BELIEVE AND CONFESS

TO restore a lost affection we must return to the simple intercourse of past days, we must regain the desire we once had to know Christ and we must crave fellowship with His sufferings, that we may better understand His life. But something more is necessary if the Christ we know is to be found in us. We must trust Him and openly confess Him, "With the heart man believes unto righteousness, and with the mouth confession is made unto salvation."

I. *Faith.* We must trust Him and use all the opportunities He gives us for the exercise of this trust. He always expected this and His power to help people was limited by the lack of it. Much of the vague indefinite sense of His reality is due to the fact that we have shrunk from the occasions He gave us to realize it. For faith, as the writer of the Epistle to the Hebrews tells us, is "the reality (hypostasis) of things hoped for, and the proving of things not seen." And he gives examples to show this. Noah, when he began the building of the ark on dry ground, had a fresh realization of the God in whom he believed. So too Abraham, when he left his home and went out, not knowing

whither he was going, had a fresh realization of the heavenly home, the city without foundations, the Architect and Builder of which is God. So Sarah received a new conception of motherhood when by her faith she conceived seed in her old age. Faith expresses itself in action, and action being reality, the reality of the Christ in whom we believe, is not experienced by reason alone ; that only shews its probability. He becomes real to us when, moved by faith, we take action. S. Peter feels the reality of Christ when he ventures on the water, S. John when he takes his half loaf of bread to feed four hundred people, the servants when they go to the casks full of water to draw wine for the wedding guests. There is no necessary Christ-consciousness when you are reading a book of evidence, but it springs up at once when you set your hand to an impossible job, and find Him your Companion in doing it.

II. *Confession.* And as faith is necessary for the realization of Christ, so open confession is necessary for clearness of vision, i.e. for the freedom from all those obstacles which prevent my knowing Him as I ought—salvation, as S. Paul says. For example, I knew my friend fairly well through my walks and talks with him, but the time that I came to know him really well was when by some upright action he raised the town against himself and I took his side, and in the face of all opposition confessed him to be my friend. That at once set me free from a hundred difficulties that had always been between us. I knew where I was and he, too, knew where I was ; sharing his reproach I shared his mind.

This is one of the reasons why Christ makes so much of open confession and promises such great rewards for it. His own confession of us before the Father depends upon it. But we must admit it is widely unpopular to-day. Men do not like to make open statements about anything. They may hurt someone. You can never tell. So they shrink from saying anything definite. They hesitate and when they have said something at once qualify it by something else lest they should have said too much. And this is specially the case with religious questions. People will not commit themselves. Ask them what they think of Christ and they will be silent. If pressed they will say, "That is a large question. I don't know that I am quite prepared to answer it. It requires a lot of thought. People much wiser than I are not clear in their answer. Even theologians and scholars who have given up their lives to the study of the Bible are not agreed. How can you expect an ordinary busy person like myself to have a clear opinion? And is it necessary? I suppose I can be a fairly decent Christian without going into a big question like that. After all, it is more important, at least so I think, to act like a Christian than to have a Christian creed. Our Lord insisted, did He not, on our being good neighbours, unselfish, pure and upright? I don't think, do you, that He cares very much what opinions we hold about Him? I don't remember that He ever laid much stress on that."

Our friend has forgotten for the moment that Christ not only asked friends and enemies questions

about Himself, but pronounced one of His most emphatic commendations and gave His largest promise to the man who was bold enough to express plainly and definitely his convictions. I quite admit that it seems strange that He should feel it important that we should have a clear, definite opinion about Himself. Even if He had only been a great Leader or Prophet it would have been difficult to understand His eagerness to know what they thought of Him, for the greater the prophet the more earnestly He seeks to direct attention away from Himself to His message. The greatest of men expressed what all would have said if questioned, "I am the Voice of one crying in the wilderness—make straight the way of the Lord."

And yet it is Christ Who asked His disciples what they thought of Him and afterwards He told S. Peter that the right answer was the Rock on which the Church is built. On that Rock He builds all human character.

He would not ask such a question if the knowledge of His Person were not in some way fundamental, for masters and teachers who are chiefly concerned with their message never ask a question of this kind. We cannot imagine Socrates or Plato asking, "Whom say ye that I am?" for their disciples might naturally reply, "It matters not who thou art; what we want to know is thy message!" Now and again, it is true, such a question is asked by the claimant to a throne, as by William III when landing at Torbay, and by Charles Edward on mustering the Scottish clans at

Loch Shiel and then it is of great importance. "Whom do you account me to be, an adventurer, or one who is the rightful heir?" And everything depended on the answer. So here, our Lord had again and again spoken words which claimed Divine Sonship and a right as Son to the Kingdom. He had spoken of Himself as Heir. Well, was He? What was their belief about it? Who do you account Me to be? He draws attention to something mysterious that lay behind His wondrous gifts and marvellous works. Had they perceived it?

But it is not only significant that He asks the question, but that He asks it of men whose opinion would be worthless in the eyes of the world. It is asked not of religious leaders, scholars or theologians, but of peasants. The answer is evidently not to be found by the intellect, for these men had less of it than most, nor by knowledge of books, for they had none, nor by the advantages of position, for they were of no account in society. It is evidently not so much an intellectual as a spiritual question to be answered by spiritually minded people and in a spiritual way. And so it is a question for every man. When S. Peter answered it aright our Lord told him he was blessed, and that not so much because he had found the right answer but because that he was the object of a special revelation from God. Flesh and blood, i.e. human beings, were unable to reveal it, for no one knoweth the Son but the Father. S. Peter had no help from his contemporaries, rather the other way—as the Pharisees themselves said with pride—none of the

rulers believed in Him, neither the High Priest, nor those of the scribes who being scholars were deeply versed in Holy Scripture, nor the members of the Sanhedrin, the great council of the nation—indeed, no one whose opinion was worth having believed Him to be the Christ. On the contrary, they were so sure that He was not that they issued a decree excommunicating all who acknowledged Him as the Messiah. S. Peter then had nothing to rely upon for his conviction. It was against the opinion of every well-educated and intelligent man in Israel. For though they could not agree as to who He was, some thinking He was Elijah, others the expected Prophet, others, like Herod, John the Baptist risen from the dead, they were all clear that He was not the Christ. S. Peter, like Athanasius, stood as one against the world when he said, “Thou art the Christ,” but he was convinced he was right. How was he so sure? How did he learn this truth from the Father?

We ask this because, though it was pre-eminently a matter of revelation, we are not to suppose that it was independent of his reason and judgment. Truth is not learned by accident nor by compulsion. Revelation must have a path along which it can make its way. The fear of God is the first step in wisdom. There must therefore be reverence. “Them that are meek shall He guide in judgment: and such as are gentle, them shall He learn His way.” (Ps. xxv, 9.) It was these moral qualities that led S. Peter and his friends to the light, and the absence of them that kept the scholars in darkness. It was hidden from the wise and

prudent, not because God regards wisdom and prudence, which are His own gifts, as in themselves of little value, but because the possession of these gifts often leads to pride and vanity, the great enemies of all knowledge, but specially spiritual. God is not partial, for "kind and upright is the Eternal, He teaches any who go astray," but He must find the teachable disposition, and, further, the disposition that is ready to accept the responsibility which all truth brings. "If ye know these things," our Lord said, "happy are ye if ye do them." It was intolerable to the proud Pharisee or to the learned scholar to submit themselves to the Galilean prophet. Therefore, they were naturally prevented from learning the truth about Him. So many to-day feel it quite impossible to accept the conclusion that Christ is God because it would mean a submission to His teaching which would alter their whole lives. They have already committed themselves by their present way of living—and this they have no intention of changing—to principles which they know are not His, and therefore they naturally prefer to say, "With a world so divided in its estimate of Christ it is better to express no opinion beyond the fact that He is a wonderful Person, deserving of our whole-hearted admiration." Such a confession, they think, while it commits no one, gives an evidence of piety in its commendation of the good.

We now ask, how was S. Peter led to give an opinion that was not only adverse to that of his time but dangerous, leading to his excommunication

from the synagogue and Temple, from public prayers and worship, which were the very life of the faithful Jew? How did he become sure? He was helped by God, but along what lines?

1. Nearly two years' experience of intimate friendship with Christ had convinced S. Peter that He was unlike anyone else. As he afterwards expressed it, Jesus was "the Lamb without blemish and without spot." He had seen Him in public when confronted by enemies, and in private when, so to speak, He was off His guard, and yet always and everywhere He was perfect. Exhaustion and weariness, so perilous to ourselves, never conquered Him; misrepresentation and clamour, so conducive to angry speech, never excited a bitter word. He was always calm and unruffled. Nothing disturbed his equanimity nor spoiled His utter selflessness, and this perfect goodness, which awakened such absolute trust in His disciples, was characterized by amazing humility. "Never man spake like this Man," and none did such great works as He, yet wonderful works and still more wonderful words never awakened any desire for self-display. Done for the most part in obscurity, amongst poor people, with the frequent command that nothing was to be said about them, His works shewed not only how great He was, but how humble He was. He could urge His disciples, when led away by ambitious desires, to learn of Him, for He was meek and gentle, and they knew it, for nothing else had they ever seen in Him.

Yet out of this background of wondrous lowliness

there flashed forth a self-assertion so stupendous in its claims that no human being in his senses could have made it. Prophets had said, "This is the Truth," or "That is the Way," but here was One who said, "I am the Truth," "I am the Way." Teachers had often contrasted the light which God gives with the darkness that error brings, but no one had ever said before, "I am the Light, and he that followeth Me shall not walk in darkness." What did such statements mean? S. Peter must often have wondered, and when his reason recoiled against such sayings coming from a Man who was his daily companion, his intuition, clear in its vision, cried out, "Impossible from anyone else, but natural enough coming from Him. For some reason He has the right to say them, and, if so, who is He?"

(2) These great self-assertions, intolerable from human lips, necessarily made a deep impression, but this impression was deepened by the extraordinary demands He made upon their loyalty and obedience. Amongst all His great acts there were none more remarkable than His devotion to the daily needs of His friends. Infinitely great and yet infinitely lowly. As He said, "I am among you as he that serveth," and so He was. Their wants of mind and body He was always supplying, for He was the Provider of their daily needs as well as Parent and Friend. They all depended on Him and He never failed them. But though so ready to take the lowest place, as was shewn by His last act of washing their feet, He made larger demands on

their loyalty than any leader before or since. For example, though He defended the interests of parents against the selfishness of their children, and sternly rebuked the Pharisees for their transgression of the fifth commandment, when they pretended that money due to their parents had already been consecrated to God, He yet said that if a son loved father or mother more than Himself, he was not worthy of Him. Parents, children, brothers and sisters must, if they came between the soul and Christ, be remorselessly sacrificed.

But there is a bond closer than that of parent and child, namely, that of husband and wife. And S. Peter, himself a married man, knew what this bond meant, in its close and tender attachment. He knew too how his Master regarded it. Divorce was common, but he remembered how to his immense surprise, for he was so accustomed to marriage laxity that he wondered how society could get on without it, that Christ told them that the Mosaic dispensation of giving a bill of divorcement was not according to the mind of God. From the beginning monogamy was God's ideal for man, for by marriage the twain become one flesh. What God had joined together man must not be allowed to divide. And yet, though asserting the unity of man and wife in the strongest and clearest way, He said, and S. Peter, as has been said, was not likely to forget it, that if any husband loved his wife more than Christ, or if any wife her husband, they were not worthy of Him. Even in this most sacred intimacy Christ Himself must stand first. What was S. Peter

to think of this? Who could dare to make such a claim but God Almighty?

But again there is a tie closer even than that of parent and child, wife and husband, the tie that binds the soul to God. This supersedes all other ties, it exists from all eternity and is consecrated by such great acts as Creation and Redemption. None can intrude here. It is as secret as it is intimate, and men have always regarded its intimacy as inviolable, except so far as they choose to admit another into its secrets. And yet into this also He enters, or rather claims Himself to be the Way, saying, "No man cometh unto the Father except through Me." The way to God is impossible for sinful man except through Christ. To the mind of a Jew such a claim would be blasphemous, for it could mean nothing except He were God. What human being could possibly make it?

Now such claims would rightly be regarded as preposterous unless they came from a source that was as pure as it was powerful. They were as impressive as the claim to forgive sins and to judge, and they impressed because they were so intensely personal. They came home at once to those who had parents, and who were married, and made prayers. They powerfully modified all the daily relations of life. They meant, and He Who made them knew that they meant, (if demanded) either the absolute renunciation of family and spiritual privileges recognized as eternally valid by the whole world, or separation from Himself. It was teaching of this kind which, when expressed in such words as

“Except ye eat the flesh of the Son of Man and drink His Blood, ye have not life in yourselves,” led some to give up His society; they walked no more with Him. In spite of His goodness and mighty works He made demands that were flatly impossible unless He was God and so they left Him. It is to the great and lasting credit of the Apostles that they remained loyal to their convictions. “Lord, to whom shall we go? Thou hast the words of eternal life!” was their reply to His question as to whether they would follow the rest. But it led them as thinking men to make the great avowal, namely, that He was the Christ, the expected Saviour of His people. His perfect goodness, His mighty works, His powerful teaching, which impressed everyone, His amazing claims and extraordinary humility, all this combined made them sure He was the One for Whom Israel had been waiting, transcendent, eternal, the Christ, the Son of the living God, and S. Peter’s declaration was made in the name of all that faithful band.

3. Now we notice the importance of this declaration, especially in connection with the subject we are considering. When our Lord first met Simon, He prophesied that he, the hearer, so the word Simon means, who was now so easily impressed by what he heard and saw, would one day become a rock, strong and immovable. And now the promise was realized. He stood against the whole world, sure and certain in his conviction and ready to confess it before the world. In spite of immense difficulties created by our Lord’s poverty, the indifference of

some, the hatred of others, the contempt of Church and State, the home at Nazareth, all of which seemed to contradict the prophecies ; besides the human infirmities of weariness and hunger, he, the fisherman, remained firm and unalterable, a real Rock. Our Lord now found something on which He could build, a faith which would withstand any storm. " I say unto thee ' Thou art Peter (i.e. Rock man) and upon this Rock (i.e. the rock of thy confession) I will build my Church.' " That is His language, *not* " Thou art Peter and upon *thee* I will build my Church."

Now it is just such a certain, plain, and personal confession that is needed to-day. Let us not say, " Where is the doubt, for does not the Church openly acknowledge Christ's supremacy every day." It is just the lack of personal confession which prevents the Christ-consciousness of which we are speaking. There is abundant corporate expression, but what about the individual's expression ? If he repeats the words in the Creed, led by the Church, he may do it listlessly, hesitatingly, not sure how far he is committing himself. It is not the result of any personal experience, no interior conviction lies behind it, and no particular results flow from it. If challenged he would say either " The Church knows best and I follow on," or " Personally I don't like dogma, but I suppose it is all right." As we have seen, S. Peter's conviction was as different as possible from any such superficial acknowledgment. It was at the beginning and proved itself to be at the end a matter of life and death, a con-

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viction that not only altered his whole life and character but one that led to martyrdom. He had won it along the paths of experience and could say, "The heavens may fall, the earth may be removed, but here I stand strong in the faith of Christ." It is only along similar paths that we can share his faith and provide our Lord with some foundation on which He may build that friendship which is to be the prize of our life. His love will shew us secretly and abundantly as it did to S. Peter what He has done and by meditation on His life we may grasp, as clearly as did S. Peter in the days of the companionship with Christ, what He is. His Gospels make plain to us even more forcibly than the sermons to which S. Peter listened, what He asks of us. All this is before every man, and, in addition, he has what S. Peter never had, the testimony of the best and wisest of every age and every nation confirming his faith. All that he needs in order to gain S. Peter's conviction is that inner spiritual experience of what Christ has been to himself from childhood upwards. But surely if he is able to read aright, that book, the story of his own life, and only sin prevents it, he will see enough of guidance, intervention, mercies and warnings to enable him to say with S. Thomas, "My Lord and my God." Such study is essential if he is to believe in that faithful, intimate, loving relationship, which the New Testament calls "in Christ." and in some way or other that belief has to be forced out of us, that conviction has got to be expressed. With the heart man believeth to righteousness, i.e. to reconciliation

with God, but with the mouth confession is made unto salvation, i.e. freedom. And we are never perfectly free in our relations with God or man till we have made it. The freest men the world has known have been men like S. Paul and S. John, S. Francis of Assisi and Xavier, Patteson and Livingstone. Such have few bonds but they are all Confessors.

CHAPTER X

LIVE IN THE ENVIRONMENT PROVIDED

WE have seen that the first step towards the realization of Christ dwelling within us is the acknowledgment that He is our Lord and God.

But granted this, how is our consciousness of Christ's union to be maintained, increased and deepened? We have already said something about the way of prayer, knowledge and sacrifice, but that way is secret, personal and individual, and needs supplementing. Experience shews that it is not sufficient, though all important, and that we shall never grow to our full stature in Christ unless we also live in the environment which Christ has provided. By a law which would seem to be universal, nothing makes progress, nothing lives in fact, apart from the surroundings to which it naturally belongs. Thus the home, the city, the nation are the necessary spheres in which man comes to his full growth. And, therefore, Christ, in His plan for mankind, provided a sphere in which man's spiritual as well as his physical and mental life might develop. At the very outset He prayerfully selected and carefully prepared a company of men whose dependence on one another and on

their great Teacher justifies their being called an Apostolic College. This was the beginning of the great Church of God. Friendship with Him there was, not only individual, but also corporate. To love Him men must love His Body, as this Society was afterwards called. They could only grow "into Him" through it. They could only be perfect "in Him" by it. Judas left it and was lost. Peter, in his hour of desperate danger, remained within and was saved. S. Thomas for a time lost his faith through failing to continue with it, and only recovered it through fellowship with it. To be put out of the Church by Divine authority was, in the judgment of Christ, to be a publican and a heathen. All this shews that if we are to have our own sense of Christ's perpetual Presence confirmed we must look beyond our own experience within to a larger experience without. Even a small company of ignorant Christians may be the means of Christ's manifestation. Browning, in his striking poem of "Christmas Eve," tells how this was made known to a solitary traveller seeking the light, in the most unexpected places. He learnt to his surprise that Christ had given a wider and more generous interpretation to His own words, "Where two or three are gathered together there am I in the midst," than he had imagined. And it was only as he left the humble Chapel and scanty congregation with which he had grown so impatient that he learnt that Christ had been there all the time. The poem reminds us that our own prejudices and the pride with which we regard

those who are worshipping with us may lead to our missing Him, not seeing Him though He is present.

The Church is the Body and He dwells therein as well as in the individual. He dwells within the whole as in the part ; indeed, the part because it belongs to the whole. He is corporate as well as single. And the image that combines both thoughts is that of the Vine, all the branches being dependent on the stem as also on one another. The Christ-consciousness which was everything to a Christian in the first days could, then, only be preserved and could only grow through constant fellowship with the Body. It depended not only on the power and working of the Spirit singly, but corporately, i.e. on a constant supply of those blessings which the Body supplied. Often a Christian travelling in the Empire would find his sense of Christ's companionship blurred because he was solitary, as S. Paul found when he was alone at Athens waiting for his friends ; and then in company with his friends it would be quickened. The Church is the means our Lord has provided for maintaining, developing and deepening the sense of His Presence.

But this being granted, in what ways does the Church develop the formation of that Christ image which is the object of His union with us ? The answer is that just as God in His care for His creatures has provided in their environment those four great blessings of light, air, heat and water, without which they could not live, still less grow, so Christ has provided in the Church those

four great essentials, without which man's union with Christ cannot be effective. They are, His Presence, which is to the soul what the air is to the body, His Truth, which to the Christian is what the sunshine is to the flower, His Grace which quickens man's spiritual energies as the water refreshes the parched ground, His Fellowship with the faithful which warms man's cold nature as the sun's heat the cold earth.

I. *His Presence.* It is not easy in a world that presses on us from every side to believe in Christ's daily, hourly union with us. At times it seems so undeserved as to be incredible. Yet we badly need it, for our own resources constantly fail us, and our judgments of men and things are so often mistaken. So in simple words we say :

“ O let me feel Thee near me,
The world is ever near.
I see the sights that dazzle,
The tempting sounds I hear.

“ My foes are ever near me
Around me and within,
But Jesus draw Thou nearer
And shield my soul from sin.”

But where can we best realize His Presence? A crisis may reveal it, a sharp trouble may bring it home to us, but ordinarily we find it in fellowship with the Church. For there is a promise which attests it—“Where two or three are gathered together, there am I in the midst.” It may be that we have been so carried away by the immensity of the Universe and our own feeble insignificance

that we almost doubt whether the faith of the Apostles in God's immediate personal care for them can be true, and entering some humble Mission Church we are led by the simple words of the preacher and by the prayers of the people to a realization of Christ's Presence so strong and personal that not only the ugly building but the way home seems irradiated with light.

Walking, as the law of our life compels us, by faith and not by sight, we are sure to meet times of darkness when the path is not visible or days of mist when all is cold, dreary and confused. We need therefore the assurance that the Church gives us in so many different ways, that we are parts of a great whole, citizens of the City of the Living God, members of the Assembly of the First Born, registered in Heaven, very members of the mystical Body of Christ, and that He dwells within us even when we have no feeling that we dwell in Him. As a boy, on going back to his old school, feels the old esprit de corps in him, or the patriot, on going into S. Paul's Cathedral or Westminster Abbey, as he looks at the memorials of the great and good feels the old country behind him, so the Christian, as he joins in the old familiar prayers and hymns, realizes that the Catholic Church, with its great King, is supporting him. He feels he is enveloped with a great cloud of witnesses and, being caught in the fire of the Mighty Presence that permeates them, goes on his way rejoicing.

II. *Truth.* As the Church supplies the air for our souls to breathe so she gives light by the

revelation of the Truth. The Churchman has the Truth which the great company of souls professed, and for which many of them died, and even if he at times fails to see its reasonableness and fine proportions, he comforts himself with the thought that such times are only occasional, like cloudy days in a fair land, and that he would rather be mistaken with the wisest and best of every land and generation than be amongst the selfish world-sceptics. So thinking, even in the dark times he feels a Presence, just as we see the effects of sunlight when we fail to see the sun. For the Church is the Pillar of Cloud for us as we march in the darkness. But such times, though distressing, are not normal. Our fellowship with Christ, Who is the Truth, and our illumination by His Spirit, the Spirit of Truth, gives us possession of the Truth. But here we need just that large conception of the Truth the Church gives us. We are all too apt, especially if we know Him and He knows us, to suppose that that particular character of Christ which our experiences have unfolded is the whole Truth. It is, of course, the Truth to us, a Truth bound up with innumerable events in our own life and therefore unshakable. But it is only a very small part that we see. That He is loving, good, and very compassionate, we are sure, but this is not unlike the knowledge the disciples had of Him in Galilee, a knowledge they describe as "after the flesh," founded on all those many gracious acts which He had shown in the days of His Flesh. But being what He is, He is necessarily not only related to our little life at this present

time, but to the life of humanity for all time, and wherever the Truth has revealed itself in history He is the source from Whom it comes. Now we must study this truth in order that we may grow up into it, and it is in the Church we find it. For the Church is the assembly of the Saints, i.e. the best people of all ages and of all times, and its corporate opinion is not only that of the wisest and most righteous, but that of the Spirit of Christ which dwells within the Church. This truth is expressed in her worship, her creeds and her traditions, and it is by patient observation of what we find that our knowledge of Him grows fuller and deeper.

(a) *Worship*. We specially need help here, for worship is the response we make to His indwelling Presence. We are constantly finding that to admire rightly needs education. Nature, Art and Music are all His expressions, all give a sense of His Presence, Truth and Beauty. But we know that our sense of Beauty needs developing, correcting, nourishing by scenes, pictures and books ; we must be led into its presence, find time to dwell there and so let its power lay its spell upon us. Nature supplies one help and the Church another. Some may smile on being told that they can best be educated in a sense of the beautiful through the Church. And yet it is doubtful whether Art or Music have reached greater heights than in the pictures of the great Church artists, or in the Oratorios and Masses of the leading Church musicians. And the debt we owe to Christian poets like Wordsworth, Browning, Tennyson, Keble and some

of our hymn writers for appreciation of Nature is incalculable. And who does not feel grateful for the education and uplifting influence which he has attained through the unconscious influence of the Church's services. If we have been led to some sense of the beauty of Truth and the inspiration of Worship it is to the Church we owe it. The loss those, to whom Christ's indwelling is the only essential fact of existence, have experienced in not filling out their experience with the riches of the Church is incalculable. In losing the sense of Christ's Beauty they have obscured His love.

(b) *The creeds and traditions.* We are also helped intellectually by the larger and fuller truth the Church gives us in her Creeds. Sometimes our own prejudices so exaggerate one side of truth as to give an entirely distorted image of Christ; without knowing it, we are constantly worshipping a Christ of our own creation, true in some particulars, but largely false. The Church by her Creeds lifts us out of this poor conception and enables us to see something bigger. And we feel the exhilaration a man experiences when he reads some poem or book which enlarges the character of his friend. This Person, Whom we know so well on the human side, Who has shared our experiences, known our trials, sympathised with us in our sorrows, wonderfully guided and directed our paths, Who has been found by experience to be to us what He was to His friends and countless others in Galilee, Who as Man was tempted in all points like as we are, needs no humanitarian basis such as is given

by certain unitarian books to make us feel that He Who dwells within us is very Man. The Gospels, taken in their natural sense as the Church has interpreted them, and supported by the facts of life, convince us of that ; but what we need to be assured of is that this amazingly natural and human life, lived for the most part in a carpenter's cottage, is God's life. Useless to say it was as near God's life as a human life filled with God can be. That nearness is not sufficient. I cannot tell from it what the God Who made me is like, because He is God and Jesus is only God-inspired man. He remains the ultimate, absolute Unknown, and Jesus, the best of men, but as far from me now as Socrates, Buddha or any other great teacher, inspiring me only as Shakespeare or Browning inspire me. That does not suffice me in the conflict of life. It is not occasional inspiration I want, not the memory of gallant deeds done and great words said ; blessed as they are, they are not personal and compelling, nor immediate enough for the temptations of principalities and powers and the lustful attractions of the world. I want to be penetrated through and through by a Divine Person, Who is as human as I am, Who knows from personal experience what life on the earth really means, but Who is also God of God, Light of Light, Very God of Very God, of one substance with the Father. Such words assure me that the Humanity I treasure, which is bone of my bone and flesh of my flesh, is also in the very heart of God, incomprehensible in being illimitable, but also Omnipotent in holding

all things in the hollow of His Hand. Having seen the Christ I have seen the Father with Whom He is one. At the same time I can sing :

“ O most blessed Light Divine,
Shine within these hearts of thine ;
And our inmost being fill ;
Where Thou art not man hath nought,
Nothing good in deed or thought,
Nothing free from taint of ill.”

For the truth I need is the Immensity of Christ, filling all nature and in some peculiarly human way filling human nature, my nature—and the Humanity of Christ, understanding all nature and in some intimate way, my own human nature. And this is what the Church asserts and has always believed.

III. *Grace.* Air, light and then there is water, that is the third element of environment needful for the sustenance of created life. As the Presence of God and knowledge are needful, so now grace is seen to be needful for that spiritual environment apart from which our fellowship with Christ may be a mere name.

Fellowship without grace is like friendship without touch, without conversation and, above all, that mysterious something which links friend with friend. There is in friendship at the best moments an inner embrace of soul with soul, a flashing of spirit from eye to eye, a secret understanding which words would spoil and action would coarsen, by which the two know they are one. What it is, how produced, none can tell, but in that mutual passage of life from one to the other, which in its union

emits a light and a warmth by which friendship grows, union is realized.

Something of this kind we understand by grace, a real vital movement of life from Christ to the disciple, met by the disciple's adoring faith and love. We call it Grace, for Grace is always graciousness. The healing of Christ was a remarkable effect of grace; hearing, sight, strength were incomparable blessings in themselves, but what was still better was the graciousness of Him from Whom they came. Had they been the effect of a magician's wand or a mesmerist's touch they would have lost most of their value. It was one thing to be cured, quite another to be cured by Him. And He always tried to rouse men to realize that. Where there was no adoring faith, i.e. no likelihood of response, He could not heal. His graciousness, the beauty that irradiated from His Presence, the joy that He had in making the sufferer well, the tender look of infinite love which flashed forth from His eyes, the expression of that wonderful Personality, "full of grace," all concentrated for the moment on the sufferer, aroused his love, and with that awakened love, union was realized. Now this has been largely forgotten, and grace, separated from graciousness, divorced from its old original meaning, has become like a charm, or a sort of spiritual chemical force, depending for its efficacy not on its Giver but on something inherent in itself, and the Giver has been lost in the gift. This might seem impossible were it not for the records of history, which shew with what superstitious feeling the great Gift of Christ has

been regarded by some, doubtless largely due to the fact that the service in which it was enshrined was in language unintelligible, as in the Latin Mass, or the graciousness has been lost through hurry and formality. When our Lord saw there was danger of this, as in the case of one poor woman who, being healed, was going away without any sense of His graciousness, He at once called attention to it and established personal touch with her, though at the time He was being pressed by Jairus to go with him to his home. But though that danger is largely passing away, it may be feared that with all of us the graciousness of Christ is in danger of being forgotten in the grace. It is the sense of that graciousness which awakens human love and produces that sense of personal union which is of such inestimable value. Not that we are to expect our sense of it to be always the same, or that the blessing of the Sacrament depends upon our consciousness of it, but rather that an Act of Faith in Him Who gives Himself, in love and graciousness to us His insignificant creatures, does make a profound difference not only at the time but afterwards. We have come in obedience to the invitation, "O taste and see how gracious the Lord is," and return to our homes thankful.

IV. *Fellowship*. The air of God's Presence, the light of Christ's knowledge, the grace of His love are the ways by which our Christ-consciousness is deepened, but there still remains one other means by which this work must be perfected, that of fellowship. We know by experience how the friends of our

friend help us in the realization of his friendship. They tell us stories of his kindness, wit and tact ; they shew us his gifts, explain his ways, quicken our interest. Their fellowship warms and heartens us, for it brings him still nearer. So the fellowship of the Church wonderfully helps our knowledge of Christ. Through it we learn, not what He is or has been to patriarchs, prophets and Apostles, but what He is to those living our own life, busy with our own concerns, sharing our own pursuits. In numberless ways, to the world trifling enough as other acts of friendship are, they confirm His dealings with us. We find that He is an ever-present Saviour to them as He has been and is to us. Answers to prayers, interventions, guidance on particular occasions, removal of obstacles, suggestions, helps, comforts, all these they know, and in our fellowship with them we are heartened and encouraged. We learn to know what is "the fellowship of the Holy Ghost," for not only has He made us one with Christ, but one with those who are "in Christ." We look back and wonder at the friendships that are ours. From school-days to middle life and beyond there remain the same faithful names, increasingly dear to us, bound to us, not by similarity of tastes, or mutual gifts, or kindnesses rendered, but by the fact that we all share a common life in Christ and a common devotion to His Person. There are few gifts greater than this that the Church has given us, or gifts for which we ought to be more thankful, for in them the Presence of Christ is manifesting itself. When we have doubts as to His work in ourselves, we

are assured by watching His work in others. Widely different as they may be in country, position, intellect and gifts, these differences only bring out more clearly the reality of His Presence. The servant who waits upon us, the friend who shares our innermost thoughts, the teacher who leads us forward, the shopkeeper with whom we trade, the lawyer who transacts our business, the doctor who heals us, manifest very different gifts, but we see them all related to Him in Whom they are living. Whence this wisdom, we ask, this patience, this bright wit and humour, this practical common sense, this beauty, this delicate courtesy, this faith, this knowledge? How is it these are pervaded by a mysterious unselfishness which has no thought of display or self-advertisement? And then we remember the words in which S. Paul explained similar phenomena. "It is a manifestation of the Spirit of Jesus."

" There are varieties of talents,
 But the same Spirit.
 There are varieties of service,
 But the same Spirit.
 There are varieties of effects,
 But the same Spirit."

and each receives his manifestation for the common good. We know and see clearly that He is at work in others, and as we know also that there is no respect of persons with Him, that we are all equally dear, we are convinced through our fellowship with them, through their love and affection for us, that He is to us what He is to them

and is working out our salvation as He is theirs ; and as we are assured by Him that we cannot do without those very members of the body which are considered "less honourable"—so we know He cannot do without us.

Now I hope from all this that we have seen that the Christ-consciousness does not depend wholly on the personal secret experience that the soul has with Christ, but on the whole Body of which he is but a single member. There are many who have a most real and intimate fellowship with Christ, who would deny this. They would say, "My life in Christ I derive from Christ, and from Christ alone." But these forget how much they owe to the Bible, which is the Church's book, to friends who are the Church's members, and they do not realize they are contenting themselves with a lower stature than the fulness of Christ, which S. Paul declares to be His Body. The very difficulties the Body presents may be the means by which Christ is striving to raise us out of ourselves into a fuller and larger consciousness of Himself. The consciousness of the Presence of Christ in the Universal Church of God, or in that branch to which we belong, may at times be weak, but the objective fact of His living, moving and acting within her remains strong and stable, and consequently her means of grace are always to be relied upon. The Great Reality never fails corporately or singly, the Gates of Hell can never successfully assail that ; it still remains true. So pressing close to the Word, the services, the grace, the fellowship, the Presence she offers, we

shall find that our hold on Him is growing stronger, more real and certain, and the vision of Him, in Whom we live and move and have our being becomes ever larger and more glorious.

But our consciousness of the blessings that come to us through the Church must not blind us to the danger of allowing our faith in the Church to lessen our individual efforts of faith in Christ. In the world of grace as in the world of nature, whilst it is true that our productiveness depends on another rather than ourselves, yet it is equally true that our part, small as it is, is as necessary as God's part. As the coal thrown into the fire cannot emit heat by itself, since its life must be joined with the life of the air before we can be warmed ; so within the Church the life of the soul must embrace the life of Christ if men are to be fired by our religion.

There is a tendency amongst many members of the Church to enjoy its shelter and protection without participation in Christ. Christ to them, with His adventurous life and readiness to suffer ; with His constant appeals to man to dare much, to live dangerously and to lose all, is a Person Whose intimate acquaintance they fear, just as a selfish man might fear an interview with S. Francis, or a cowardly man a talk with Gordon, or a lazy man an hour with a keen-headed missionary like Patteson, or a hypocrite a discussion with Socrates. In a dim way they know they must penetrate through the Church's ministry to Christ, but they are afraid at what they may find, so they take the easier way, throw themselves on the Church, fulfil their obliga-

tions and hope that as it is the Body of Christ it may avail in the last great peril. They are like the hermit crab of which Professor Drummond tells us. Shirking the rough and dangerous life which belongs to the crab, and by which it develops its serviceable coat of mail, this lazy creature makes its home in the habitation of the molluscs that lie around it. But this choice of an easy, sheltered life leads to deterioration and the loss of individuality. The hermit crab has forfeited, we are told, to some extent its place in the animal scale. So those who abide in the Church, but fear to abide in Christ, gradually lose their opportunities of reaching perfection, sink in the scale of human beings and fade away into nothingness. "From him that hath not shall be taken away even that which he hath." If then we are to keep the grandeur and fruitfulness of abiding in Christ, we must beware of the deadly sin of parasitism, of leaning on the Body of Christ for shelter and comfort ; of seeking to obtain all the blessings of the Christian faith whilst ignoring its necessary conditions ; of enjoying the position of being a Churchman without personal consciousness of that tremendous and awful privilege of friendship with the Son of God.

CHAPTER XI

LOVE AND BE SECURE

THE importance of Christ's indwelling Presence cannot be overestimated. Present and future alike depend upon it. But how can we be sure that it is ours? The Sacraments, especially Holy Communion do, as we say, assure us of God's "favour and goodness towards us; and that we are very members incorporate in the mystical body" of Christ. They do testify clearly and effectually to God's exceeding great love to us, but they are necessarily dependent on power to receive them, and cannot assure where there is no faith. There are, it is to be feared, many to whom even the reception of the Body and Blood of Christ bring no certainty of Christ's Friendship. But the Word of God gives us an additional assurance in the witness of S. John. After stating that everyone who loves knows that he has passed out of death into life, he goes further and urges us to make that love real, "let us put our love not into words or into talk but into deeds, and make it real, thus it is we may be sure that we belong to the Truth, are children of the Great Reality and reassure ourselves whenever our hearts condemn us" (1 John iii, 18, 19. Moffatt.) There it is quite plainly stated.

If we wish to know whether we belong to the Kingdom of Reality our love will tell us, for love is of God, and he that loveth is born of God.

But this love must be real and after the measure of Christ. We are accustomed to estimate love as we see it amongst our friends. The amiable man or woman is one who is kindly and unselfish with their friends. They may express themselves strongly about foreigners, aliens and coloured people, but so long as they are kindly with the people they know, they, and we too, are not much concerned. But this love, our Lord says explicitly, is not Christian love. "If ye love them which love you, what thank have ye, for even sinners do the same. But love your enemies and do them good, and lend never despairing, and your reward shall be great and ye shall be sons of the Most High, for He is kind toward the unthankful and evil." Now such a love seems impossible for most people. They are ready to help their neighbours, to see that they have justice, but to love them is out of their power. Love, they say, is spontaneous and free and is nothing if it is not so. It is a feeling called out by something that we see in the person we love, their beauty, their grace, their unselfishness, and is seldom given unless there is some likelihood of response. But the stranger, the foreigner, the enemy, who instead of evoking our regard annoys us, excites our dislike and arouses our enmity—how can we love them? Love is a name we give to a feeling aroused in us by certain qualities and hatred is the feeling aroused by qualities of the opposite

kind. How, then, is it possible to love at the same time persons of opposite qualities? That is what we feel, and if our assurance of belonging to Christ depends on that, then we must do without it.

Now the only answer possible to such natural reasoning is that the thing has been done. The disposition to hate the enemy and dislike the foreigner, to oppress the weak and bully the slave was, when our Lord came, much stronger than to-day and was more widespread. Even Plato congratulates the Athenians on their bitter hatred of the Persians, as, had he lived in our time, he might have congratulated the Germans on their hatred of Great Britain. Selfishness was "approved, sheltered and even in part enjoined by morality." So far from being looked upon as a sin it was almost a part of moral philosophy and essential to true patriotism. And yet in spite of this prevailing temper, a new passion for Humanity, for it was nothing less than that, awakened; and not long after our Lord left the earth, we find one Christian writing to a friend on the return of his runaway slave, that in sending him back he was parting with his very heart, that he is no longer a mere slave, but something more than a slave, a beloved brother (Ep. to Philemon); and another who had been taught to regard the heathen as unclean dogs, telling his friends that he had learned no longer to regard anyone as common; and another, in the act of being stoned, begging God to forgive his murderers. And these men were Jews, perhaps the most cordial haters of those who did not belong to their

nation that the world has seen. As a race they were credited with every crime that race passion could stimulate. Now these lovers of humanity were not rare examples but typical of an increasing body of men and women of the same race, who not only had got rid of their hereditary and natural animosities, but were fired with such an enthusiasm for man as man that they dared all, even at the risk of penalties, prison and death, if only they might save some and bring them into the Kingdom of Love.

How then was this temper produced? How was it that men of other races, customs and thoughts, whom they would naturally have distrusted and disliked, not only became interesting to them but the objects of affection and esteem? It was not by reasoning. They were not moved to this disinterested passion by remembering that God had made of one blood all nations to dwell on the earth, nor by learning that they had great intellectual and artistic gifts; they were not drawn to them by the consideration that they were well disposed and had much to contribute to their poor Church or because it was the proper and high-minded thing to be magnanimous and generous. No amount of reasoning can kill race prejudice, foreign animosities or class feeling. Argument has not sufficient power for a task so gigantic as this, nor was authority, even the authority of Christ Himself, strong enough to replace chilly indifference by warm cordiality, or bitter hatred by spontaneous love. Love can never be forced, nor will it act simply on being told it ought to act.

No, the love of self, which is the ground of the trouble, must be overcome by a love mightier than itself. And this was found in the love these men had for Christ, a passion so strong as to dominate self, so effective as to change self. We know that a man's passionate devotion to his wife may change his whole feeling for her parents and for the members of her family. Once they were disliked and avoided, now they are cared for and welcomed. So this new passion for Christ changed the whole feeling of His disciples for the race, of which He was the leader. For the race was His Family. He loved every member of it and died for it. What then He had cleansed by His Blood no one could dare call common. So as His great Apostle wrote, "That in Christ there can be no differences, no room for Jew or Greek, no room for bond or free, no room for male and female, you are all one in Christ Jesus." (Gal. iii, 28. Moffatt.) "It matters no longer what qualities men may exhibit, amiable or unamiable: as the brethren of Christ, as belonging to His sacred and consecrated kind, as the objects of His love in life and death, they must be dear to all to whom He is dear. . . . And as the lover of his country is free from the temptation to treason, so is he who loves Christ secure from the temptation to injure any human being whether it be himself or another. He is indeed much more than this. He is bound and he is eager to benefit and bless to the utmost of his power all that bear his Master's nature and that not merely with the good gifts of the earth but with whatever cherishes and trains

best the Christ within them." ("Ecce Homo," Seeley, p. 157.) He loves not in word or tongue but in deed and reality. Now it is this very feeling which prompts him and gives him assurance when his heart condemns him. For he recognizes that this is no natural feeling within him; he is acting against earth-born and natural feelings; his friends cannot account for this unreasonable behaviour, but he knows he is prompted by the Spirit of Christ. For that is how Christ felt. He loved the hated Samaritans and did what He could to make them feel that they were the objects of His affection: He cared for and greatly blessed the degraded Syro-Phœnician: He praised the Roman soldier: He converted, so tradition runs, the African who carried his Cross. He rebuked this race prejudice when He found it amongst His disciples. "Ye know not what spirit ye are of," He said, as though they had forgotten in the heat of the moment the principles He was trying to implant in them. But let us remember such feeling was quite unknown at that time. It was a new thing, of heaven and not of earth. So when the Christian is depressed by reason of his sins and infirmities and wonders whether he can ever hope to see the Kingdom of God, this care for man as man, this enthusiasm for humanity, this love for the wretched and degraded reassures him. If his heart condemns him he feels by this extraordinary interest and affection he has towards those whom others consider utterly unattractive, the Presence of Christ dwelling within him, and he feels that this larger

love which has come to him, he knows not how, is a truer test, a more correct measure of his condition than the things which witness against him. It makes him feel that God is greater than his heart and knows all things, knows that he is a true child of Christ and has attained something of His mind. For this is real love which is absolutely disinterested and looks not for the "selfish sweets of love."

Now all this makes it plain that it is only through the indwelling of Christ, through His intimate friendship that we can really benefit our neighbours. The endeavour to make men more honest, straightforward and industrious, to make them in fact better citizens, in order that by their efforts they may advance the progress of humanity, this endeavour is always breaking down. Either by a too sensitive compassion for man's weakness these helpers soften his moral fibre, or through insistence on the necessity of being just they keep themselves aloof from his need. The study of moral conditions is, of course, necessary, and the persistent effort to improve them must be the constant aim of the Church, but it is not in these ways that man has been uplifted in the past or can be uplifted in the future. It is by every Christian worker recalling his early devotion to Christ and Christ's devotion to him that he can hope to be a really effective instrument in ameliorating the condition of his fellow men. It is this love of Christ that has made the great missionaries. Even if we cannot ascribe to Francis Xavier the beautiful hymn :

“ My God, I love Thee ; not because
I hope for heaven thereby,
Nor yet because who love Thee not
Are lost eternally,
Not from the hope of gaining aught,
Not seeking a reward ;
But as Thyself hast lovèd me,
O ever loving Lord.”

we know that that was his feeling and that it led him to be one of the greatest missionaries in the world. Men do not leave their comfortable homes and face perpetual discomfort, do not change a healthy climate for one that breeds fever, do not leave dear friends who are everything to them for people whose language, habits and customs are strange, merely because they have an interest in humanity, but because they love Christ and long to make Him known. So too men like Wilberforce, Shaftesbury and Howard, and women like Sarah Martin, Elizabeth Fry and Ellice Hopkins did not give up their opportunities in society, and their gaieties to devote themselves to the needs of the slave, the oppressed, the prisoner and the weak only because they wished the race to be better, but because Christ had stirred in their hearts through His indwelling an extraordinary pity for the wretched. Filled with love for Him, they laboured to express His great compassion and His generous bounty for all who were in trouble. It is, of course, a good thing when men are animated by the force of His example, when they are stimulated by the thought of all He did to make great ventures for

the well-being of all men, that all may have equal opportunity and that the weak and feeble should be specially cared for. But for most men example by itself is no match for the strange and cruel indifference and opposition which care for the helpless always awakens. Those who would find not only success but joy in their unselfish enterprise must carry Christ with them, feel His warm love and efficient power within them. So doing, they not only give larger room to the Christ within them but arouse a like desire for His Presence in those to whom they minister.

CHAPTER XII

THE WAY OF EXPERIENCE

WE have seen the Vision Splendid to which Christ desires to bring us, and we see, too, in our own lives how far He has brought us, the body gradually put into its right place as servant, the mind recognized by many and many a painful experience as beset by limitations, and therefore needing contact with the Eternal if it is to yield permanent fruit that may abide; the spirit with its sense of eternity as its home, of love as its power and God as its Friend, gradually mounting up on wings and proving its innate superiority. It only remains to show as best we can that the view taken is practical, that the Friendship of Christ and His indwelling are not spiritual facts too high for our work-a-day world, but are really the inspiration of all the good and effective work in the world. And having been brought so far we are helped by the assurance that He must continue His work and bring us to the perfection He has designed of body and mind filled out and ordered by His Spirit.

Now it is the object of the Church to emphasize this, to lay stress as she has always done on the Forgiveness of Sin, the Resurrection of the Body and the Life to come, these being the great facts

that concern the perfection of humanity. Men must realize the greatness of their destiny and the inadequacy of human powers to attain such greatness, that as body could not produce mind, nor mind produce spirit, so the spiritual man, whom the Bible describes as a new creation, must be the result of some special Divine care, the care of the indwelling Christ. So this subject has always been regarded as of supreme importance, having the promise of the life that now is and of that which is to come. And yet it is not easy to make men sensible of it. S. Paul uses the strongest word he knew, that of "wrestling," to describe the effort he was always making to bring it home to the minds of men. Thus, writing to the Colossians a few years before he was martyred, after speaking of his appointment by God to make the fulness of the truth clearly known, he describes that truth as being that of the Indwelling Christ. For only through the knowledge that men had of Christ being in them as the hope of glory, could he expect to fulfil his mission of bringing every man into the Presence of God made perfect through Christ. No, it was not an easy matter. Even in days when miracles and manifestations of the Spirit abounded, and when the Resurrection of Christ was within human recollection, it called for special exertion. The Apostle tells us he used all the strength he had in reliance on the power of Him Who was mightily at work within him, to bring home that truth which was the root of their perfection—"Christ in you the hope of glory."

But if it was not easy then, with the help of those who had seen Christ and could testify by miracles to His power, it is still more difficult in these days when the manifestation of the Spirit of Christ is not plainly discerned. But one thing is clear. If it is through experience rather than reasoning, through the testimony of facts rather than argument, that this mysterious but all-important truth is to be made known, we have still much at our command. The Church in all its teaching, whether in the home, the Sunday School or the pulpit, lays most stress on the reasonableness of what it commends. But though that aspect of truth is, of course, highly important, the question always uppermost with the hearer is, "Does it work? Is it effective?" And any story that shews that it is, at once gives it fresh interest. The assertion that "faith without works is dead" is true in a larger sense than S. James intended. The faith of any truth we are commending remains cold and barren till it is seen translated into action. Then we feel it may be possible. "Some one has lived it, why not ourselves?"

Lest, then, what this book has urged should be felt to be too remote for the ordinary man, I have, in suggesting how it may be taught, given illustrations of its effectiveness in the lives of others, selecting in the main those who are busy in the affairs of the world.

1. First, it must be taught early, and the earlier the better. But here with little children it will be difficult to supply the lesson we are teaching with

illustrations from actual experience. It would not be well and might only develop the natural tendency to priggishness inborn in all of us, if stories from child life were given. And it is the less necessary as children have no difficulty in realizing the Friendship of Christ. Now, as during His lifetime on earth, they respond quickly to all they hear of Christ's love and are quick to realize His nearness and His readiness to bless them. The important matter is to make by picture and story the Christ they see and hear an ever-present reality, to make it plain that though He lives in the heaven above He also lives on the earth below, ministering to infants and young children, boys and girls. There is still a feeling with parents and teachers, as there was among His first disciples, that He is too great and too busy to be occupied with the chatter and trivialities of children. So with growing life He becomes more remote, more like a Master than a Mother, like a Policeman than a Friend. The sense of His companionship is lost when they need it.

It was against this Lord Home raised his voice in his address at the Edinburgh Congress. "You know," he said, "how children make heroes of people and how these people's actions and words influence them. Well, why should not our Lord be their hero? Was He not brave enough? Was He not kind enough? Was He not powerful enough? Was He so unlike us that He never had to go through anything like our temptations? Was there so little human nature in Him that He never experienced moments of depression and weakness? He

stands all these tests. . . . Cannot we tell them that if they treat our Lord as a friend and companion and ask Him to help them in their plight that it won't make them soft and unsportsmanlike? Yes, we can tell them that with truth, for we know that the people we have met in our lives who have treated our Lord as their companion and helper have always been the happiest, the most helpful and the bravest people we have known. . . . Let us, then, hang over their beds a reproduction of some beautiful picture of our Lord hanging on the Cross and under it a line, 'If ye shall ask anything in My Name I will give it you,' and below the familiar lines :

'Faint not nor fear, His arms are near,
He changeth not and thou art dear ;
Only believe and thou shalt see
That Christ is all in all to thee.'

In that way," he said, "children would be persuaded that our Lord was with them all the time and that they need fear nothing when they go out into the world, for He will help them to make thousands of lives happy."

David Livingstone had the same conviction. Writing to his little daughter, Anna Mary, for Christmas, he says, "This is Christmas season, in which our Lord was born. . . . That Saviour must be your friend and He will be if you ask Him so to be."

That such teaching may bear wonderful fruit is shewn by the touching confession Bishop Boyd Carpenter made late in life. I give it here as in it he emphasizes its very early beginnings :

"I wonder whether I can tell the story of a friendship which has been mine and which lies like the scenery of the stage unchanged. It is like the sky, which is always there no matter what scenes have been enacted below. It has been like my own identity, which is the same whether my years were few or many. I can hardly tell when it began, but it must have been when I was very young that I first became aware of this friendship. Early, very early, the feeling of a comradeship to which I might turn came to me. 'Thine own friend and thy father's friend forsake not,' wrote the wise man of the East. And as I look back upon this friendship, which so gently and gradually disclosed itself to me, I feel that it was always personal to me, yet there was, at least in spirit, an inherited friendship. . . . He said to me, 'There is a path which can gratify desire, but there is a path in which you can be helpful, the choice is before you, and the choice must be yours,' and so it came to pass, chiefly because I feared to tread the path of desire I chose the path He spoke of. I had learned to trust Him, and I did not trust myself. Thus the whole scope of my life was changed. I cannot say that any new enthusiasm possessed me for the path which was then chosen. It was, perhaps, a dread of following my own way, a fear lest I should be swallowed up in the lower ambitions of life. It was a choice made by my will under the influence of a Friend Whom I had learned to trust, and Whose Friendship was becoming more distinct and personal to me."

2. That then is the first stage ; the child recognizes Christ as his friend, his prayers are talks with Him, the events of his life are guided by Him. But as he grows older, he needs further teaching. There are fierce temptations of the flesh to be overcome, subtle seductions to popularity and praise of his fellows to be set aside, ugly thoughts that Christ's friendship is a delusion to be dismissed. He is up against the world, the flesh and the devil. He leaves home and goes out into the wider world of school. There he finds companions alive with the spirit of adventure—in school, in games, and exploits. He loves to hear of danger, brave deeds, strange enterprises. In the history of Greece and Rome and in that of his own people, he is told of the great things which were accomplished by nations small in numbers. In the Old Testament he hears of Samson, Gideon, David and other leaders, none of them in any way remarkable at the beginning, but becoming real heroes in later life. Then he learns the secret, that it was when the Spirit of the Lord came upon them that these Jews were so successful, and it was when He left them that they became like other people. This is the time to make boys familiar with the great life of S. Paul. Every stage must be made vivid, when he is prostrate in weakness as well as when he is strong in the might of his Lord. They must see him, ashamed and stricken, on his journey to Damascus, but bold and fearless when proclaiming his Master in the synagogues ; full of faith when healing the cripple at Lystra and raising the dead Eutychus to life, and resolutely calm

when facing the mob on the stairs at Jerusalem ; the only hopeful man when standing on the ship with great seas sweeping it fore and aft, and the one serene person when kneeling at the block to receive the executioner's axe. There is no more thrilling story in the world, and when it has sunk in and they are led to ask how could he do what he did and be so patient with all the pain he bore, "dying daily," then the answer is ready, in his own words, "I can do all things in Christ who strengthens me." The indwelling Christ, then, becomes a reality. It was not his own strength, or the power of an inherited courage, that carried him through. He was "possessed by Christ," yet not obsessed or overmastered or dominated, but inspired as the musician becomes inspired by the theme he composes. But S. Paul, perhaps, seems far out of reach, living so long ago and being so exceptional. So it is well to take more modern heroes such as history or our own times have given us and shew how they, too, drew their inspiration from Christ. But before doing so, it is well to take one dramatic incident from the age succeeding his to shew how familiar the thought was with the Christians of that time. S. Paul has been dead for about fifty years and Ignatius, the Bishop of Antioch, has to face the same peril through which S. Paul had passed. He is summoned to meet the Emperor of Rome, who is at Antioch at the time. Here, on the one hand, is a feeble old man without any resources, and on the other, the most powerful man in the Empire. They meet as judge and prisoner. Ignatius

is presented as a rebel against Rome. He knows that his confession of Christianity will mean death, but he has no fear.

"Who are you, O ungodly one," asks the Emperor, "who art so eager to disobey our orders and persuade others to their own destruction?"

"No man," replies the Bishop, "can call the God bearer ungodly unless he meaneth that I am the enemy of those pagan gods who fled as devils from the servants of God: then I confess it, for I have a King—Christ—Who brings all their counsels to naught."

"Who is the God bearer?" asked the Emperor.

"He who carries Christ in his heart."

"Have we no gods whose help we use against our foes?"

"You are wrong to call the powers of the Gentiles gods," said Ignatius. "There is one God Who made heaven and earth and sea and all that is in them; and one Jesus Christ, the only Son of God, Whose Kingdom would that I might win."

"You mean the Crucified under Pontius Pilate?"

"Yes, I mean Him Who crucified my sin with its first father and Who has thrown down all devilish wickedness and malice under the feet of those who carry them in their hearts."

"Do you, then, carry Christ about within yourself?"

"Yes. For it is written 'I will dwell in them and will walk up and down in them.'"

Then followed the sentence of condemnation that Ignatius should be taken bound to great Rome to

be thrown to the wild beasts, a sentence he received with joy.

Having made clear and real the power of Christ within in days gone by, we now pass to our own times and shew men and women of high adventurous spirit who will point to the same source as S. Paul and Ignatius for the inspiration of their great enterprises. There are so many that it is not easy to select. But there are four names which would stir every boy and every girl to admiration—Charles George Gordon, David Livingstone, Mary Slessor and Frank Bullen. General Gordon might not be called a saint, yet few lives were more entirely consecrated to Christ than his. He was not a model boy nor free from great faults as a man. But he stands out as one of the greatest heroes of our age, with world-wide influence, and leaving behind him a great example. What was the secret of his strength, his amazing courage and his power over others. He writes quite simply, "I feel sure that nothing but a complete and entire surrender of everything to Christ will avail. He is able to fill us and to render us much more happy than any worldly pleasures can : that is an undeniable answer. But we must, after having given up everything, be patient and wait for the filling up." It was "the filling up" which inspired such marvellous patience at Khartoum during the long wait for help from England and enabled him to face his death with such calm courage.

And now from the soldier to the traveller.

No life was more full of interest and adventure

than that of David Livingstone, who began work at the age of ten in the cotton mills, labouring fourteen hours out of the twenty-four, and yet finding time to learn Latin and Greek. At twenty-seven he began that wonderful career in Africa which lasted nearly thirty-five years and ended in the African forest, when the great traveller was found dead, kneeling by his bed with his face buried in his hands. He was not only a great missionary, a great traveller, but a great emancipator, for he did more than anyone else in that great continent to stamp out slavery. Now what was the key to his life, the power that gave him such courage, patience and unfailing love. His early and lifelong prayer was that he might resemble Christ, and all the strength of character that he had, all his wisdom and ability, he attributed to Him. "I have been," he wrote, "the channel of Divine Power, and I pray that His gracious influence may penetrate me so that all that happens may turn to the advancement of His gracious reign in this fallen world." This sense of Christ's indwelling Presence was quickened by His strong trust in Him. At a time when things looked desperate, he said, "It is a great venture. Fever may destroy us all. My spirit fails me when I think of my children dying. But who will go, if we don't? Not one. I would venture everything for Christ. My only regret is that I have so little to give. But He will accept us for He is a good Master. He can sympathize. May He forgive, purify and bless us." There was the power that lay behind his daring.

This life, so stimulating in its interest for boys, has its parallel for girls in the life of Mary Slessor. Like David Livingstone her early years were spent in a Scottish mill, and like him, after nearly forty years of strenuous work she laid down her life in the country of her adoption. As missionary, pioneer and administrator in the darkest places of the earth, this mill girl won a fame and reputation which was recognized both by Church and State. Whence this singular wisdom and power that she displayed? It came through Christ. "Love for Christ made her a missionary, and like that other Mary who was with Him on earth, her love constrained her to offer Him her best." Her sense of communion with Christ was invincible. When on holiday seeking health after strenuous labour she comforted herself with the words, "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you." She applied these words to her bodily weakness and with justification, for through Christ the voyage, climate, food and rest had worked in her a miracle. She was made well by the indwelling Presence. So convinced was she of His Power that when she was publicly presented with the Silver Badge that made her an Honorary Associate of the Order of the Hospital of S. John of Jerusalem, she replied that she had been much struck that morning in the sham fight she had witnessed by the fact that the officer was always in front leading and guiding, and then added, "If I have done anything in my life it

has been easy, because the Master has gone before."

From Mary Slessor we pass to Frank Bullen, a sailor, whose book, "With Christ at Sea," bears witness to great courage and heroic determination in difficulties of every kind. Before he recognized the power of Christ within him he was weak of purpose, godless and constantly in difficulties which he could not master. But intimate communion with Him Whom He knew to be His Saviour brought a tide of happiness so high that "he was fain to ask the Lord to stay His hand, the frail creature could hold no more and live." . . . "This sensation," he adds, "was not in the least artificial; it came without any attempt of ours to produce it, it filled our hearts with love, joy and peace and made us in every sense truer men."

These illustrations are for the most part from average men and women, who rose to distinction simply through the power of the Indwelling Christ. When placed before boys and girls by a teacher who himself knows something of the sanity and wisdom that come from this source, it may lead people at a young age, when enthusiasm is quick and eager, to feel that the inspiration of Christ within is not a remote conception belonging to far-off days or limited to what are called pious people, but the high privilege of everyone and the only source of all noble action. So they learn that the friendship of Christ in which they believed when they were children leads on to a more intimate fellowship. Christ takes hold of them. Why should we feel this to be unreal? We

experience no difficulty in appreciating what Napoleon meant when he said that he felt there were two men within him, or what Socrates meant when he confessed before his judges that all through his life he felt a dæmon within him restraining him from actions he should not take and to whom he yielded complete obedience, or what a painter or poet sometimes say when highly praised, "I was not myself when I did that—someone seemed to possess me." These experiences are not unreal nor are those which the heroes of the faith felt when, being inspired by Christ, they went forth to the seemingly impossible duties to which God called them.

3. But when this stage is passed and boys grow into manhood to fulfil their destiny, further teaching is needed. A boy passes from school into the University or business house, to the mill or the factory. He now finds that there are great crying needs which some men and women are endeavouring to satisfy. The evils of slum dwellings, intemperance and impurity become very real to him. They are so strong as to make him wonder whether Christianity has not lost its power. The world in which he lives looks upon them as inevitable. Christ seems to have vanished. If He is in the churches, He is not in the streets. If He manifests Himself in the Holy Communion, He is not found in the dark places of the city. He gets bewildered. The God Whom he had been taught to find within him appears to find no witness from without save in sheltered places like churches and mission rooms. On further

inquiry he finds however that these ugly forces of wickedness are being met by social movements, that bands of men and women are united together not only to protest but to bring about great changes. So he is led to a study of social questions. He becomes interested in what has happened in the past and he finds that the men and women who have led the attack on the evils of their day and sustained the brunt of it have been almost entirely Christian men and women. He discovers that there are religious adventurers in social causes as well as in foreign lands. Their difficulties are not less serious nor their courage less marked. But here again it is by their faith in Christ that they conquer. He sees Wilberforce up against the abominations of the slave trade. This man, so busy with parliamentary difficulties, so much sought after in London society, is a definite Christian and is not only never ashamed of his Master, but confessed that every purpose in his life must be tested by the pattern of that great Life. And in spite of all the heavy work laid upon him by the cause of Abolition, he found time to write a book on "Real Christianity," which was not only widely read throughout Europe, being translated into many languages, but was the one book which engrossed the dying Burke during the last two days of his life. "If I live, I shall thank Wilberforce for having sent such a book into the world." This book was the expression of his own spirit, a perfectly fearless declaration of his own faith. A revelation had come to him early in life without any conscious volition on his part, and in the light of that personal know-

ledge of Christ he did his work. For nearly thirty years he laboured in and outside the House for the Abolition of the Slave Trade, and when at last the news was brought to him that the Bill was carried, he said, "Thank God that I should have lived to witness a day when England is willing to give twenty millions sterling for the Abolition of Slavery." The secret of that determined perseverance lay in his love of Christ and his constant devotion to Him. "His religious devotions," writes his biographer, "would seem to have become an almost indispensable tonic for his mercurial temperament. They steadied, refreshed, inspired him."

But the slavery of Africans was not in itself worse than the present slavery of girls in what we call the White Slave Traffic, and the latter had this additional difficulty, that it seemed to infect those who fought it with some of its own defilement. Josephine Butler, one of the pioneers in the endeavour to protect helpless girls against the degradation that the State regulation of vice imposed, confesses that the task to which she was being called was so difficult and painful that she trembled to allow her mind to dwell on it. How was she fortified to give up so many of the joys of home and the pleasures of society for a work so vast and so repugnant? Her strength to overcome lay, as her biographer says, in the Presence of Christ. Human love was infinitely precious to her. She was always rich in friendship and in all that life can give, yet for hours every day she withdrew herself into the invisible companionship of

Christ. Over and over again in her letters occur these words, "He says to me now," as though she even heard His actual voice. Her sense of a living Presence, of a heavenly Voice speaking in definite language was never stronger than in moments of bodily danger, of difficulty, or at some crisis in her crusade. "In Christ" she won through.

Difficult and repelling as was the task to which Josephine Butler gave herself, she always had in the love of her husband and children and in the comforts of her home a loving shelter to which she might turn. With Sarah Martin, who gave herself to the reform of prison life, there was no such comfort. She resembled the man described by Carlyle, as the Peasant Saint who takes us back to Nazareth, where we see the splendour of heaven springing forth from the humblest depths of earth like a light shining in great darkness, having neither money nor pleasant home, only the Presence of Christ. Her earnings by dressmaking amounted to but 1s. 3*d.* a day. And yet this poor woman, in the power of His Spirit, through her daily companionship with Him, effected a reform amongst the prisons of Norfolk such as John Howard would have highly praised. Her own Bishop gave expression to the general feeling when he said, "I would canonize Sarah Martin if I could."

Fragmentary as are the testimonies to Christ's singular power and grace in the illustrations we have given of those who have bravely battled against shameful and evil conditions of life, there is one quoted by Professor Drummond in his book,

"The Changed Life," which independently of its frankness and openness deserves quotation, because it is the confession of "one of the highest intellects this age has known, who shared the burdens of his country as few have done."

"I recognize," he says, "the sublimity and grandeur of the revelation of God in His Eternal Fatherhood as one that made the heavens, that founded the Earth . . . but it is the God that is manifested in Jesus Christ, revealed by Him, made known by the inflections of His feelings, by His discourse and by His deeds; it is that God that I desire to confess to-night and of whom I desire to say, 'By the love of God in Christ Jesus I am what I am.' If you ask me precisely what I mean by that, I say frankly, that more than any recognized influence of my father or mother upon me, more than the social influence of all my father's household; more, so far as I can trace it, or so far as I am made aware of it, than all the social influences of every kind, Christ has had the formation of my mind and disposition. My hidden ideals of what is beautiful I have drawn from Christ. My thoughts of what is manly and noble and pure have almost all of them arisen from the Lord Jesus Christ."

"In looking back upon my experience that part of my life which stands out is just that part that has had some conscious association with Christ. All the rest is pale and thin and lies like clouds on the horizon."

Now, all such examples as we have taken, and we have purposely made the selection as wide as

possible, statesmen, bishops, travellers, soldiers, sailors, missionaries, lay-workers, shew abundantly that the old Gospel of Christ's Indwelling Presence is as effective in our modern days as in the days of the Apostles. None of these people were mystics in the accepted sense of the word. They were men and women with very scanty time for devotion and much immersed in the affairs of the world which to some of them meant very heavy responsibilities. But they all alike acknowledged one Master, Christ, and one source of Power, His Blessed Spirit. It is this truth that must be brought home to every member of the Church if she is to regain her old power. The awakening of Christ in the heart of men by those who know His Presence within themselves is the need of the time. It is a novelist, Mr. Hutchinson, who in the novel to which I have already referred, writes so truly: "If we all always look first and before everything else for the Christ in our neighbour, in our every fellow man, as now we look for and find it in those we love, and by looking for it thereby enlarge the Christ Who is in ourself . . . it means the *Second Coming will have happened.*" For every manifestation of Christ is a Second Coming. But for this the Person of Christ must everywhere be demonstrated. It is not our minds but our consciences that need to be convinced. It is not our pious sentiments that need to be stirred, but our wills that need to be disciplined. We must try to excite people's hopes by saying that what happened when Christ was on earth has happened again and again. This we must shew.

The book of the Acts of the Apostles is said to be the book of the Acts of the Holy Spirit. So it is, but we must remember the volume still remains unfinished. It is a continuation of a former volume of what Jesus began to do and teach, and designedly ends abruptly for it has yet to be completed: it looks on to all those years that have gone forward since S. Luke wrote the words, "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." That is the unfinished picture of the Church in every age, welcoming all into her home, preaching not only the Kingdom of God, but telling all she knows not only of what Jesus Christ has done but is doing day by day with all boldness.

PART III

FINDING THE GREAT REALITY

CHAPTER XIII

THE REALITY FULLY MANIFESTED

IT may be that one who has followed what has been written will have felt a sense of wonder that something so inexpressibly great as the Indwelling of God should apparently have nothing larger in view as man's purification and development during a moment of time. Looking at human nature, as we see it in all its varied aspects, in dwellings of poverty, haunts of sin, wild wastes and deserts, as well as in the homes of the rich, the colleges of the Universities, the calling of doctors, lawyers, men of business and letters, it would seem that to raise up one here and there for a short brief space, only to relapse into silence, is hardly worthy of such a great act as filling man with God.

It is true that all those in whom the Spirit dwells do help forward Humanity in its progress towards some goal, and make the world a better place to live in. But such utilitarian purposes, important as they are to us looking on, seem petty beside the immensity of the fact which we are considering. And when to it is added the humiliation of the Incarnation and the suffering of the Atonement on which it is founded, the mystery seems infinitely more profound. Is it possible, we ask, to find some

purpose which may justify more completely this amazing fact, the fact that through Jesus God seeks to dwell in man at such infinite cost to Himself.

It may help us to look back on our own history, as it has been unfolded to us in the course of life. Let us see what we have been, that we may see what we may become. How, then, did life first find us? We began, each one of us, so Professor Drummond tells us, in "a one-roomed hut," a single simple cell. This cell he described as round and almost microscopically small. When fully formed, it measured only one tenth of a line in diameter, and with the naked eye can be barely discerned as a very fine point. Its outer covering, transparent as glass, surrounds this little sphere, and in the interior, embedded in protoplasm, lies a bright, globular spot. In form, in size, in composition there is no apparent difference between this human cell and that of any other mammal. ("Ascent of Man.") That is how we began, let us note it well, shapeless, unconscious and apparently inanimate. To look at that microscopic beginning and then to look at ourselves as we are, simply from the physical point of view, is to be aware of an astounding change that seems miraculous; to compare a photograph of that fine point with one taken but yesterday, and then to be assured that the first is the origin of the second, that out of that we came, is a fact so remarkable as to make us wonder what one day we may be. If that change is possible, anything is possible.

But another remarkable fact is that this beginning

was contained in the life of another. It was not cast like the spawn of fish on some part of the earth to find its way as best it could, but, small and apparently insignificant as it was, it lay covered and protected in the embrace of another, and through that other it was nourished and fed and grew and attained its full proportions, till the time for its birth was come. Then it appeared in unimagined beauty, I say unimagined, for had we never seen a child during its earliest years, with shape, limbs, head, eyes and ears all exquisitely formed, we should be tempted not simply to admire, but to adore something so wonderful. We are not accustomed to think of this first chapter of our existence, but it contains within itself the prophecy of something further.

The next stage is even more remarkable than the first. The babe in the cradle is helpless, unable to distinguish for a time between mother and nurse, unable to make out the meaning of any sound, and with no language but a cry. That, in course of time, this little creature should be addressing a great crowd of men and women, and swaying their minds as the wind the leaves of the tree ; or causing irrepressible laughter at one time and unrestrained tears at another, amongst cool business people, who have always said they are not emotional ; or through expression in art or music compelling the admiration of the world, is more remarkable than the emergence of beauty of form out of shapelessness.

And if we ask how this second change has come

about, this strange power out of weakness, we realize that this marvellous development is as much the result of outside influences as of any inherent power in the growing organism. School, University, teachers and books are the main factors in this transformation. "My school made me," or "It was so-and-so who first inspired me and gave me a start. I went up to Cambridge a raw, unformed youth, with nothing particular before me, and then one day I met —— and he has been my teacher ever since. I always count that day as that of my second birth, and it is noted in my diary as my birthday, a more important one, I cannot help thinking, than the day on which I first saw the light." It is true that the great mass of people never think of the part their mothers played in the birth, nor of the immense debt they owe to their school, University or teacher, but their indifference does not alter the fact that we had comparatively but little to do with our present physical or mental condition. We were receivers. As S. Paul says, "What is there that ye have not received?" What, indeed?

Now these two stages necessarily lead on to a third. We should convict any creator of folly who, having advanced his creature so far, went no further. For physical perfection and intellectual progress are confessedly limited; ill-health mars the first, age, the second. It seems at the start as though there would be a marvellous finish, but the close is disappointing. This is not so marked in the life of the bird, the fish, the animal, all very wonderful in their own way. But it is the more

strange, inasmuch as the promise of man is so much the greater. For between them and man there is a great gap, however we may describe it. Man is a race apart. His sorrows and joys, his failures and achievements, his tragedies and humour, the heights to which he has climbed, and the depths to which he has fallen make his end much more mysterious. We think what he has done, the sacrifices he has made—all unjustified, the fruitless efforts after a good of which there is no sign. If there is nothing beyond death, man stands in nature as a mockery, a butt for laughter, a thing of contempt, that he should have thought so grandly and have accomplished so little. If there is no third stage then there would be a cry of bitter disappointment from the best that earth has known. Is there no pledge? Is there nothing to tell us that the urging of reason and conscience will be satisfied?

The Christian replies, there is the Resurrection of Christ, that stupendous and indubitable fact. Man had failed to show any justification for his yearnings after a larger and a fuller life. All his hopes were swallowed up in the silence of the grave, the bourne whence no man might return. But the failure had this apparent justification, that none had been perfectly good. But now at last the perfectly good man in Jesus Christ had been manifested. And, as we might expect, the grave could not hold Him. He came back, and then a vision of man's final stage was given. The vision, of course, soars far beyond our comprehension, as far as the minute beginnings of the first man must

have awed and dumbfounded the watching angel host, or indeed as the butterfly would be to a man who had only seen it in the chrysalis stage. But the development shews, at any rate, this, that the third stage does surpass in grandeur anything that we have yet known. Amazing as the contrast is between the finely formed body and the speck of matter out of which it was evolved, and between the fully equipped man of intelligence and the helpless babe out of which he was fashioned, all falls far short of the consummation as outlined in the Resurrection. The arrest of the body suggested that there would be no change in form. For a million years, perhaps, man's body has been what it is. And the arrest of the mind? Professor Wallace thought that the development of mind as found in our best philosophers or mathematicians to-day appeared in no way superior to that of Plato or that of the builders of the Pyramids, and gave no indication that in the mind would lie new power. But the dim perception of what is meant by spirit had again and again suggested to prophets and spiritual leaders that in this apparently illimitable power transcending sense would be found the great characteristic of the third stage. And so it is. The risen body of Christ is in form like our own, His mind also seems to remain the same; but the spirit, now freed by His recovered glory, transforms both, gives to the body powers of speed and manifestations of which we have no cognizance, and to the mind powers of intuition and perception as far superior to those of the ablest

thinker the world has seen, as His reasoning surpasses that of the babe. Such a phenomenon necessitated spirit faculties to observe it. Caiaphas would be as blind as S. John was sensitive to it. But though needing spirit faculties to realize it the result was harmonious with what had been. His identity is seen in the risen Jesus. We see how careful He is to emphasize it. He shewed them His Hands and Feet marked by the wounds of the nails. He challenges S. Thomas, who denied that what the Apostles had seen was the Jesus they had known, to realize by touch His identity. "Look at My Hands, put your finger here, and put your hand here into my Side." (Moffatt.)

What we see then gives us a sense of completeness more than of difference. Nothing essential is lost, there is the body and there is the mind, as well as that strange indescribable something we call spirit, now manifested in power as never before. And in the brief records of these astonishing manifestations of the perfect man, emphasis is laid upon this completion of what was, rather than on the creation of something entirely different. The very word resurrection, used instead of immortality, shows this, implying that something buried has reappeared. And such words as, "Handle me and see, a spirit hath not flesh and bones as ye behold me having," "They handed him a piece of broiled fish, He took and ate in their presence," (Moffatt), "He shewed them His hands and feet," made plain that the body, though under strangely altered conditions, was still there. And this is confirmed by Its

absence from the sepulchre to which all testify. So, too, the mind which reasoned with them in the old way, calling facts to their recollection, chiding and reproaching them for their folly in not knowing the Scriptures, was plainly human. All of that strange humanity, which, beginning out of nothing and passing through such wonderful transitions, ever reaching out to a perfection never fully apprehended, had now at last reached its final consummation. But it is only a bare outline which we are allowed to see. We have not the faculties to understand all that is meant by spirit life. We can only guess at it. But we do know this, that when He will be revealed we shall be like Him, for we shall see Him as He is. Unimagined and unimaginable as are the wonders of power, beauty, wisdom and holiness which belong to Him, they shall be ours. And it is this vision that makes us impatient with such disclosures as spiritualism makes. Whatever comfort may be derived from the certainty of another's existence is taken away by the commonplace—I had almost said vulgar—representation of the conditions of the persons whose life beyond the grave is attested. It is not in this way that the yearnings of man can be satisfied. The fact that the circumstances of that other life can be so definitely and minutely described is of itself a witness against its reality. As the development of mind constituted an altogether new creation, so the development of the spirit, now freed from all hindrances, which is the cardinal characteristic of the third stage, has made an altogether new person of the intelligent

man, who, without it, could only be called "a clever man." It introduces such a new factor into man's existence that no one can tell what effect it may have on mind and body.

And it is to this that we wish now to turn. All that we have said is not only a justification of the condescension of Christ in indwelling us, but it shews us the absolute necessity of such indwelling if we are to participate in the glory of the Resurrection, that is, to come to the end for which God has designed us.

Though we boast that philosophically and scientifically our age is not materialistic, yet actually the world of Europe and the United States is almost as materialistic as Rome under Augustus. There is a disposition everywhere which some psychology would encourage to materialize mind and even spirit, that is, to show that all their activities are self-originated. But no one can tell how the mind awoke, whether by the direct intervention of God, or by the force of the common life of humanity. So too this mysterious faculty of spirit, how was it awakened? By the touch of God or man? The New Testament suggests that it was by the impact of Christ. On the day of the Resurrection Jesus did for the intelligent man what the Bible implies He did for the physical man thousands of years before. He breathed on him and said, "Receive ye the Holy Spirit," and then on the Day of Pentecost the spirit awakened. And the effect was seen on the body as well as on the mind. In healing, simple men outstripped the medical power of their own time,

and in thought surpassed the greatest minds of their own age, or any age. History records the discovery of a new force.

But this power is neglected. We think little of spirit compared with the attention we give to body and mind.

The body is to us a matter of daily concern, its nourishment and health are the subjects of endless discussion. The variety of foods, how they may be cooked and served up, the wines, liqueurs, appetizing sweets, desserts, fruits bulk largely in the mind of many. So, too, the feats of the body in boxing, rowing, golf, tennis and all kinds of sport are of more importance to the Press than the fall of a ministry in some European capital. The body is of prime importance, and out of the vast population of the world only a few are sensible of the superior powers of the mind. Education is a subject widely unpopular except where its prizes are concerned, and lectures that would furnish the mind are only too frequently neglected for such amusements as interest the body. Many are called to the higher stages of the mind, but few are chosen, because few put themselves into the position in which they could be chosen. But though the greater part of mankind are more interested in the body than in the mind and would prefer to give an enormous sum to back a favourite prize-fighter rather than to endow a library, yet the mind is widely acknowledged as the most important part of man's nature. In what has been said there has been no wish to disparage physical culture or the

rightful care of the body. The mind cannot work without it ; it is an excellent servant, though a bad master, and therefore it must be kept in its proper place. And only then do we see its real beauty and attractiveness. The face of a thoughtful, intelligent man is vastly more interesting than that of a prize-fighter. The body taken up into the mind is often transfigured. We cannot forget that the Body is for the Lord as the Lord for the Body and that it is the Temple of the Holy Ghost. But to make it as many do the first thought is to degrade it, as well as to lose the joys of the mind.

But as it is common to neglect the mind for the body, so is it still more common to neglect the spirit for the mind. The circle of the chosen here again narrows itself. The spirit world is as unreal to many who cultivate the mind as that of the mind is to those who care for the body. The intelligent man again and again disparages the common herd, who, he says, are governed by appetite and physical pleasures. He says he cannot understand them ; their preference for the animal pleasures of eating and drinking disgusts him, and yet, he himself is showing just the same feeling towards the spirit world, as they to the world of mind. As lectures, books, reading and thinking are often neglected by the athletic man, to whom the affairs of the body are the more important concern, so praying, worshipping, spiritual meditation are experiences often remote from the man of intellect. And for much the same reason. They take him away from the things he enjoys. He has no time for

them. And, further, they mean developing faculties which he has never exercised, and this means labour, labour which he desires to give to his political, medical, scientific, literary and artistic pursuits. He tells his religious friend, in a condescending way, "the things you speak of may be all right, may be just as you say they are, but I have little enough time, as it is, for what I have to do, and no time for anything else." "Besides," he would add, "I am not made that way. I am not what you would call 'pious' and never have been." He forgets that this is precisely the argument his son used when he was urging upon him the necessity of doing a little reading. He said he was so busy with test matches, tennis tournaments, winter sports and dances that he could never find time for reading, and then would add, "the fact is, father, I am not built that way; I haven't a single literary taste." He says its jauntily, and it provokes his father to say, "Well, that is all very well in its way, but look ahead thirty and forty years, when the body is getting rusty, and one round of golf is all you can manage, what then?" And he says, "Time enough for that," which is precisely his own answer when his friend urges the same plea.

But what can be done, not only to shew the superior powers of the spirit and that the mind is never at its best till they are awakened, but that the failure to develop them may result in the loss of all? We gain nothing by trying to distinguish between mind and spirit; there is more help in the witness of biography to the superiority of the men

of spirit to the men of mind, and by thoughtfully studying in the New Testament the difference between the appeals to the mind and those to the spirit. Here however our subject forces us to pass by these interesting discussions and to focus our attention on what the imagination suggests as to the possible fate of those who neglect to develop the spirit. We see plainly enough in savage races how both individual and community suffer through leaving the mind neglected, but we fail to appreciate the fact that to neglect the spirit must lead to still greater disaster. Nowhere has its possible results been more powerfully imagined than by Browning in his "Easter Day." There we see the intelligent modern man, finding it hard to be a Christian and therefore dilly-dallying with the things of the spirit. Suddenly and without warning the Judgment Day arrives. He is horror-struck, for he has made no provision to meet the terrible situation.

"All is come to pass.

Such shows are over for each soul

They had respect to . . .

(Sentence is pronounced.)

"Thou art shut

Out of the heaven of spirit ;"

But then to his surprise the Voice adds :

"Glut

Thy sense upon the world ; 'tis thine

For ever—take it !"

"How ? is mine,

The world ?" (I cried, while my soul broke

Out in a transport). "Hast Thou spoke

Plainly in that ? Earth's exquisite
Treasures of wonder and delight,
For me ? ”

He is amazed that the hell he dreaded seems almost heaven, so he begins his new life with great expectation. First, nature and science—he is overjoyed to think of the endless pleasure they will yield. But it is nature untouched by spirit, and it begins to pall, for there is no goal beyond. Then, tired with his search, he tries art and sculpture, but they too leave him unsatisfied now ; they are ends in themselves, not means towards something illimitable. So at last he turns to the enjoyment of mind.

I cried in anguish, “ Mind, the mind,
So miserably cast behind,
To gain what had been wisely lost !
Oh, let me strive to make the most
Of the poor stunted soul, I nipped
Of budding wings, else now equipped
For voyage from summer isle to isle !

.
Mind is best—
I will seize mind, forego the rest.”

Philosophy, history, poetry, literature—these will suffice for age-long entertainment. And yet the same thought recurs :

“ I have reached the goal—
‘ Where to does knowledge serve ! ’

.
I cannot look back now, nor stake
Bliss on the race, for running's sake.
The goal's a ruin like the rest ! ”

Let me not know that all is lost,
Though lost it be—leave me not tied
To this despair, this corpse-like bride !
Let that old life seem mine—no more—
With limitation as before,
With darkness, hunger, toil, distress :
Be all the earth a wilderness !
Only let me go on, go on,
Still hoping ever and anon
To reach one eve the Better Land ! ’ ’

That is the judgment of the greatest poet and one of the greatest thinkers that this, or the preceding age has produced. The heaven of spirit can only be known to the men of spirit. But how are the men of earth to become men of spirit ? How is that great change to come about ? How are men to be made sensible that the Kingdom of Heaven is as real as the Kingdom of Mind or that of Body ? We have already suggested the answer. We believe there is no way so effective as the doctrine of the Indwelling Christ.

Most people have an admiration for Christ, though they think of Him so seldom. If men could be awakened to see that in order that He may bring them to the fulness of their being, He desires to possess them, and so seeks their co-operation ; that He fears their sinking back into nothingness, dreads their being lost, because they are neglecting the only faculty in them that can lead to their salvation ; that He has ready for them the most wonderful perfection of body, soul and spirit, but that this goal can never be reached without His

help, then there might be a new feeling as to what the Christian faith means. Experience proves that had it not been for their mother they could never have had a body at all, and never been brought into this wonderful world where all was ready for a further development; that had it not been for their schools and teachers, whose thought dwelt within them, they could never have entered into the world of literature, art and science, which has given them such great joys. So life suggests that only through Christ dwelling within them can they be so developed on earth, and finally be brought with safety through the valley of the Shadow of Death, to enjoy the wonderful blessings prepared for the regenerated and glorified nature which will be theirs.

Experience shews us all plainly enough that we only inherit that which we have set our minds to inherit. The lazy, ignorant boy shuts himself out of the Kingdom of Mind, and the spiritually defective man shuts himself out of the Kingdom of Spirit. Not only Judas, but every man goes to "his own place," that is the place he has chosen, and that because the faculties he has developed only fit that place. But though the choice is ours, the development of faculties largely lies in the hands of others. We choose, and almost immediately we find hands stretched out to meet our desires. We clasp them, and we feel that Another Who sees further than we do is at work, that He has been waiting for this opportunity when He can shape us after His pleasure and bring us to that fulness of

reality which we have all so long desired, the Reality of Christ Himself. For it is our happiness to know that behind all the forces of parents, friends, teachers and our own inclination lies Christ. "I follow after," writes S. Paul, "for I do not count myself to have as yet seized that object, for the attainment of which I myself was seized by Jesus Christ." "Seized by Jesus Christ." None here have attained to the things which God has prepared for them that love Him, to that amazing future which lies before, but we follow after with the undying consciousness that it is for this very purpose we were taken hold of by Christ and were possessed by Him. In that attainment, if God in His mercy brings us to it, we shall feel at last that Reality is in full possession. Under the new conditions, probation with its necessary suffering, temptation with its liability to fall, the weakness of our human nature with its proneness to inconstancy, are all gone. At last we are real, true, stable and strong. The child of the resurrection, as our Lord calls such, has no weaknesses to fear, no trials to meet, no unrealities to daunt him. He is a new creation, made alive in Christ, possessed by His Spirit, empowered by His continual Presence, a continual victor, able with his newly consecrated gifts and powers to give himself wholly and entirely to the service of the Father in those new worlds for which He was not only fashioned but indwelt by God. He looks back on his wonderful transformations—at first a speck of matter fresh from the Hand of God and yet mysteriously possessed by others, then

marvellously developed into a human form which the earth would have degraded, when he was seized by Christ, passed through the crucible again and again and fashioned by Him through the Church until now he is as real and true after his own measure as Christ Who made him. "Marvellous are thy works and that my soul knoweth right well."

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